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SERMONS

ON

VARIOUS SUBJECTS.

By JOHN BROWN, D.D.

VICAR of NEWCASTLE.

LONDON,

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TO THE

RIGHT REVEREND

RICHARD OSBALDESTON, D.D.

LORD BISHOP of LONDON,

The following

SERMONS

Are, with all Reſpect, inſcribed,

In ACKNOWLEDGMENT of the higheſt Favours conferred on

HIS LORDSHIP'S

moſt obliged

and dutiful humble Servant,

THE AUTHOR.

CONTENTS.

SERMON I.

On the First Principles of Education.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he should go, and when he is old, he will not depart from it. Page 1

SERMON II.

On the First Principles of Education.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he should go, and when he is old, he will not depart from it. Page 33

SERMON III.

On the First Principles of Education.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he should go, and when he is old, he will not depart from it. Page 53

SER-

SERMON IV.

The Mutual Connexion between Religious Truth and Civil Freedom, &c.

JOHN, Chap. viii. Ver. 32.

Ye ſhall know the Truth, and the Truth ſhall make you free. Page 67

SERMON V.

The Mutual Connexion between Religious Truth and Civil Freedom, &c.

JOHN, Chap. viii. Ver. 32.

Ye ſhall know the Truth, and the Truth ſhall make you free. Page 91

SERMON VI.

On the Duty of Charitable Diſtribution.

1 St. JOHN, Chap. iii. Ver. 17.

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him; how dwelleth the Love of God in Him? Page 119

SER-

SERMON VII.
On the Duty of Charitable Diſtribution.
1 St. JOHN, Chap. iii. Ver. 17.
Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him; how dwelleth the Love of God in Him? Page 141

SERMON VIII.
On the Uſe and Abuſe of Externals in Religion.
St. JOHN, Chap. iv. Ver. 23.
But the Hour cometh, and now is, when the true Worſhipers ſhall worſhip the Father in Spirit and in Truth. Page 169

SERMON IX.
On the Natural Duty of a Perſonal Service, *&c.*
1 COR. xii. 24, 25.
—But God hath tempered the Body together, —That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame Care one for another. Page 205

SER-

SERMON X.
On the Different Provinces of Goodneſs, Juſtice, and Mercy.
ROM. Chap. v. Ver. 7.
For ſcarcely for a righteous Man will any one die: yet peradventure for a good Man ſome would even dare to die. Page 233

SERMON XI.
On the Purſuit of falſe Pleaſure, and the Miſchiefs of Immoderate Gaming:
PROV. Chap. iii. Ver. 17.
Her Ways are Ways of Pleaſantneſs. Page 259

SERMON XII.
On Religious Liberty.
GAL. Chap. v. Ver. 1.
Stand faſt therefore in the Liberty wherewith Chriſt hath made us free; and be not intangled again with the Yoke of Bondage. Page 289

ON THE FIRST PRINCIPLES OF EDUCATION.

SERMON I.

ON THE FIRST PRINCIPLES OF EDUCATION.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he ſhould go, and when he is old, he will not depart from it.

THE various Evils that afflict Mankind are a never-failing Subject of Complaint: Yet the real Sources whence theſe various Evils are derived, are but ſeldom attended to with that Deliberation which the Importance of the Subject ſeems to demand from us.

That the greateſt Part of our Miſeries ariſe from ourſelves, muſt appear evident to thoſe who look into the State of Mankind impartially; and impartially conſider the ſmall Share of Evils which afflict the *Brute* Creation, where the *Irregularities of Paſſion* do not take Place. The Brute Creation is educated by Nature; or more properly, by the unerring Laws of its almighty Author; and hence attains its End in a compleat and unvaried Manner. But *Man*, whom God (for Ends perhaps unknown to us) hath ſeen good to leave to the Direction of his own Reaſon, is educated by Man; and the ill-directed Paſſions of the human Kind being often too powerful for Reaſon, hence the Education of Man is often imperfect, ſophiſticated, pernicious.

Since, therefore, the Sallies of ungoverned Paſſion are evidently the chief Occaſion of the Miſeries which infeſt human Life: the true and effectual Means of regulating the Paſſions and Deſires of Man cannot be too aſſiduouſly unfolded and explained. This

This hath indeed been ſo often attempted, and ſometimes by Writers of the higheſt Reputation, that it may probably be eſteemed by ſome an unneceſſary Labour, and by others an Inſult on preceding Authors, to preſume to add any Thing to what hath been ſo ably written on this Subject. It may be neceſſary, therefore, previouſly to aſſign the particular Reaſons which induced the Author of theſe Diſcourſes to give them to the Public.

The Defects, then, which he hath found in the ſeveral Treaties on Education which have fallen under his Notice, are theſe which follow. — 1. They are generally faulty, in not ſufficiently explaining and inforcing the Power of the firſt-contracted Habits.—2. In omitting ſome of the moſt neceſſary and fundamental Rules with regard to the firſt Formation of theſe Habits; — In not giving theſe neceſſary Rules in that Order in which the Paſſions ſeem naturally to ariſe; — and in not pointing out the common Errors committed in theſe im-

portant Articles of Education. — 3. In not distinguishing with sufficient Clearness and Precision, between the different Provinces of *Habit* and *Reason*, and consequently between the distinct Regulation of *Passions* and *Opinions*.

On these Foundations, it may be a Labour not altogether void of Use, if we endeavour to remedy some of those Defects which appear in other Essays on this important Subject: and particularly to obviate some Principles lately advanced by an Author of Reputation †, which seem to have a Tendency unfavourable to Religion and Virtue.--Every Thing relative to Education that is *new* or *explanatory*, either in *Matter* or *Manner*, may perhaps be deemed worthy the Attention of the moral Reader.

To this End, the Argument of the following Discourses will be altogether confined to the primary and effectual Regulation of the Passions. For as the chief Happiness of Man consists in this; so, if

† Mr. *Rousseau*.

this

this general End be thoroughly obtained in Infancy, the ſecondary and ſucceeding Principles of Education, however branched out into the various Circumſtances of *Sex*, *Age*, or *Station*, will naturally flow from theſe firſt Principles, as from their common Fountain.

In theſe Diſcourſes, therefore, I ſhall

Firſt, point out the Power of early Habits, and the Neceſſity of training up Children, from their firſt Infancy, in the habitual Practice of what is right and good.

Secondly, I ſhall offer the neceſſary Rules for the Regulation of the Paſſions; and this, according to that Order in which the Paſſions ſeem to ariſe in Nature; together with the common Errors committed in theſe important Articles of Education.

Thirdly, I ſhall conſider what are the proper Regulations of *Opinion*, tending to the ſame great End, the effectual *Regulation* of the *Paſſions*, when a more extenſive Degree of Reaſon begins to take Place in the Minds of Youth.

And

And firſt, of the Power of early Habits, and the Neceſſity of training up Children, from their firſt Infancy, in the habitual Practice of what is Right and Good.

Now the Nature of the human Frame is ſuch; that Habits are moſt uniformly and ſtrongly contracted in Infancy: And the Force of early Habits is ſuch, that they generally determine our Practice through Life; and when once contracted and confirmed are ſeldom if ever to be broken.

That Habits are moſt eaſily and ſtrongly contracted in Infancy, appears plain from the univerſally Senſe and Practice of Mankind; who in all Things initiate their Children in their tender Years, where they intend they ſhould arrive at any tolerable Proficiency. Experience demonſtrates the Propriety of this Conduct. In learning of Languages, in reading, in writing, in bodily Exerciſes, or manual Arts, how ready, how graceful, and compleat are They, who have been bred to them from the firſt Stages of Life? How imperfect

and

uncouth are Thoſe who have not begun their Progreſs, till arrived at the Maturity of Age?—The ſame Diſtinction holds in Morals. If we are initiated betimes in the School of Virtue, Virtue will become, as it were a Part of us: If we are late in our Application to this firſt and ſovereign Art, our Progreſs will be ſmall or none.—In a word, our Habits of Thought and Action, of Love or Hatred, Forgiveneſs or Revenge, Gentleneſs or Impetuoſity, Sincerity or Diſſimulation, when once eſtabliſhed by early and long continued Cuſtom, do ſo take Poſſeſſion of the Soul, and ſo ſtrongly run on in their confirmed Courſe, that we ſhall in vain endeavour to divert them from it: After all our Labour, they will overwhelm our Endeavours; they will bear down every Mound which fruitleſs Art can erect, and in Spite of us return to the Channel which they at firſt poſſeſſed.

This farther Conſideration muſt be added, with Regard to vicious or virtuous Habits; that we cannot live in a State of Indifference

between Theſe; as we often may, and do, with Reſpect to Habits of other Kinds.

Thus, though you have not learned the Arts of Reading, Writing, Walking, Rideing, yet it is poſſible, nay probable, that no contrary Habit may have taken Place, ſo as to be inconſiſtent with, or deſtructive of Theſe: You ſtill have it in your Power to acquire them, though in a more imperfect Degree.—But it is far otherwiſe with Regard to the Mind of Man, and the Operations of his Heart: Theſe will inevitably catch immediate Impreſſions from every ſurrounding Object: and thus *Inclinations* and *Opinions*, of one Kind or other, will certainly be implanted and take Root, in Spite of all poſſible Care taken to prevent them.

The *natural* Habit which moſt nearly reſembles the *moral* one in this Reſpect, is that of *Language*: For in *this*, as in *Morals*, it is impoſſible for a Child not to catch immediate Impreſſions from thoſe who are around him. Now, let any one reflect on the

the Force and Influence of the firſt Language and Dialect which a Child is taught to ſpeak; and he will acknowledge, that when this is once ſtrongly impreſſed in Infancy, it gives ſuch a particular Conformation to the Organs of Speech, as no ſubſequent Efforts can ever eradicate. Such then as we univerſally find the Force of a *firſt* or *native Language*, even ſuch is the Power of the *firſt* or *native Manners*. For a like Conformation of the Organs of the Mind neceſſarily ariſeth; and determines our future Habits of Action, in the ſame almoſt unconquerable Manner.—Thus, if a Child is not taught to love Truth, and to ſpeak it, he will inevitably learn to tell a Lye, whenever his Paſſions or his Intereſts ſhall prompt him: If he gains not a Habit of being benevolent in his Infancy, he muſt gain a Habit of being ſelfiſh: If he be not habitually taught Humility and Obedience, he will probably grow obſtinate and proud. In a Word, his Paſſions and Deſires cannot long remain in a torpid

torpid State of Indifference and Inactivity: If he acquire not Virtue in his Infancy, the Condition of human Nature inevitably leads him to acquire That which is *deſtructive* of it.

We may juſtly appeal to Experience, for the Truth of theſe Obſervations, on the indelible Power of early Habits. Thoſe who in mature Age are uniformly good, are generally ſuch as have early enjoyed the ineſtimable Bleſſing of a virtuous Education: are ſuch as never knew what it was to act a baſe or diſhoneſt Part: are ſuch, as from their firſt Infancy, have been happily led into the Way of Virtue, and therefore need not *return*, in order to *walk in it*.

If we deſcend to Men of the worſt Characters, we ſhall find the Force of early Habits equally prevailing. For it is commonly among ſuch as never received any Check or Controul in Infancy, that the moſt daring and atrocious Crimes are committed. Here we ſee the Appetites driving headlong, without a Curb from Conſcience

ſcience or Reflexion; Men abandoned to Hypocriſy, or glorying in their Shame; who can deliberately plunge into the blackeſt Villanies, without Reluctance or Remorſe.—While the higher Ranks of this untameable Character often ride in State, and ſometimes even aſcend to guide the Reins of Empire, the inferior Sort often come to an untimely End: and we generally find, that in their dying Moments, they juſtly lament the vicious Habits they had contracted in early Youth, as the original Cauſes of their Ruin.

Let us, again, take a View of the middle Characters in human Life, of thoſe who thro' Strength of Temptation, or Warmth of Blood, deſert the firſt Principles of a good Education. And even here, the Power of the firſt Habits, tho' ineffectual in its Application, is viſible in the End. For after a Life paſt between Indulgence and Repentance, Riot and Remorſe; when Age, Sickneſs, or Adverſity approach, the firſt Habits of Education then arrowze the Mind,

Mind, and the unhappy Man either returns to the Path of Virtue which he had forſaken, or dies lamenting the Errors of his Life.

But in Oppoſition to this Principle of impreſſing early Habits of Action, a Writer of Reputation hath lately ariſen †. It were to be wiſhed, that he had been more preciſe and determinate in delivering his Opinions: but ſo far as I underſtand him, his Principles are theſe. — 1. "That no Kind "of Habits ought to be impreſſed on "Children; becauſe they will inevitably "check the natural Liberty of the Mind. "—2. That you ought never to teach them "Obedience as a Duty, becauſe it will "render their Minds tyrannical and ca-"pricious.—3. That if you leave them to "the natural Conſequences of their own "Actions, theſe will ſufficiently rectify "the Miſtakes they commit in Infancy.— "4. That when Reaſon comes to exert it-"ſelf in a maturer State, the Paſſions will

† Rouſſeau. Emilius, paſſim.

"naturally

" naturally rectify themſelves according to " this Standard, if they are not corrupted " beforehand by an improper Education."

It will be neceſſary to conſider ſeparately theſe four Propoſitions.

With reſpect to the firſt, " That no " Kind of Habits ought to be impreſſed " on Children, becauſe they will inevitably " check the natural Liberty and Progreſs " of the Mind."—It ſhould ſeem, that in a State of Society, the natural Liberty of the Mind ought to be checked, controuled, and thrown into a particular Direction, for the wiſeſt and moſt neceſſary Ends. Were Man deſigned by Nature to roam the Foreſts as a ſavage Individual, he might properly enjoy his natural Liberty to the full; all the Powers of his Body, Mind, and Paſſions, might juſtly be left to take their unlimited Progreſs without Controul: at moſt, none but himſelf would ſuffer by them. But Man being deſtined to live with Man, it follows, that his natural Liberty, and all his Powers, ought to be checked,

checked, in such a Manner, as may not only tend to the Gratification of his own Desires, but to the Peace and Welfare of those he lives with. Now the Complication of Circumstances in social Life is so general and important, that if the natural Liberty and Passions of Youth are not checked, and also accommodated to the Laws of that particular Society of which they are Members, a very weak and imperfect State of Polity must arise; and in the End, a general Dissolution must insue, through Want of that particular Direction of Habit and Principle which is the great Bond of social Union: That Bond, in which is concentered the Power of the agreeing Society; and without which, even the Strength of each Individual (wanting this common Direction and connecting Power) would indeed be the Weakness and Destruction of the Whole.

'Tis necessary, therefore, in order to form a *good Citizen*, to impress the Infant with early Habits; even to shackle the Mind (if

you ſo pleaſe to ſpeak) with ſalutary Prejudices, ſuch as may create a Conformity of Thought and Action with the eſtabliſhed Principles on which his *native* Society is built. The Force of this Particularity of Inſtitution MR. ROUSSEAU himſelf, at times, confeſſes and applauds. But what he praiſes in an old *Spartan* or a *Roman*, as the Highth of Virtue, he attempts to diſparage, in modern Life, as a Debaſement of the Mind. This, however, is certain; that the ſtrong Principles of public Spirit, ſo conſpicuous in SPARTA and ROME, were not the Effect of ſuffering the young Mind to roam at large; but of rigid and particular Inſtitutions, of Habits impreſſed in Infancy, and in a far ſeverer Manner than modern Nations can boaſt. The Effect was proportional: But altho' that public Relation we bear to our Country hath loſt much of it's Force, yet other ſocial Relations of a more private Nature ſtill remain; and to ſtrengthen theſe in the Child's Heart, in

all their Particularity of Circumſtance, is no leſs the Effect of particular Impreſſion than the Love of the Public and our Country. This indeed the Writer, in general Terms, ſeems to acknowledge: "Our Neceſſities vary with our Situa-"tions: There is a great deal of Differ-"ence between the natural Man in a "State of Solitude, and the natural Man "in a State of Society".

Let us now attend our Author in the ſecond Propoſition, "that you are never "to teach Children Obedience, merely as "a Duty; becauſe it will render their "Minds capricious and tyrannical".— And indeed, ſo far as this Rule can ſafely be comply'd with, it is certainly rational and important. To let a Child ſee the Reaſons of your Conduct, ſo far as he is capable of perceiving them, will be attended with the natural and happy Conſequence of a rational Acquieſcence, beyond what mere Authority can produce. But the Fact is, that you muſt either in many

many Inſtances treat a Child on the Principle of mere Authority, or you muſt ſuffer him to run into Dangers, Miſchiefs, Abſurdities, and Ruin. The Acknowledgment which MR. ROUSSEAU makes on this Subject is indeed very candid: "We may be certain that a Child will "think every Injunction capricious that "is contrary to its own Inclinations, and "for which it ſees not a Reaſon: Now a "Child ſees no Manner of Reaſon in any "thing that contradicts it's own Hu-"mour †". Moſt People, in this Caſe, would conclude, that therefore, till the Child could ſee better, the Parent's Reaſon ſhould ſtand in the Place of his own. Nor will this Conduct be attended with that Conſequence of Caprice which the Author fears: For I dare venture to aſſert, that if the Parent accuſtom the Child to obey his Command, while he leaves him free with Regard to the Commands of

† Emil. L. 1.

others, the Parent's Opinion and Command will ſoon ſtand in the Place of a Reaſon, and this Habit will gradually riſe into a moral Principle of filial Duty, without hurting the ingenuous Freedom or natural Equity of the Mind. The Reaſon why a Parent's Command will be leſs hurtful than any other is this: Becauſe from the continued Acts of Care, Tenderneſs, and Love, which the Child experienceth from the Parent, he will naturally gain an habitual Confidence in him, and be perſwaded in his Heart that all his Commands are well intended and therefore not *capricious*, but *rational*.— On this Account perhaps it were to be wiſhed, that every Parent's Commands were accompany'd with certain Signs or Declarations tending to this End, of convincing the Child that he is only to *obey* becauſe you *love* him.

But MR. ROUSSEAU hath bethought himſelf of what he deems a *ſafer* Expedient

pedient for preſerving the ingenuous Freedom and Equity of the Mind: And this is,

"To leave Children to the natural Con-
"ſequences of their own Actions, which
"will give them a proper Conviction, and
"ſufficiently rectify the Miſtakes they
"commit in Infancy".

It excites one's Pity, to ſee what Shifts a Man of Genius is put to, when he maintains a Paradox untenable. This Principle, if purſued thro' all its Conſequences, and expoſed in all thoſe lively Colours with which ROUSSEAU can paint, might perhaps alſo move our Contempt. Let it ſuffice here, to ſhew that it is void of all Foundation; by remarking, that the Author expects a *Diſcernment* of *Conſequences* from a *Child*, which we but ſeldom find in *Men*. That the Paſſions, undirected by Reaſon, are blind and headlong; and that tho' the Experience of a Child might lead him to the Remembrance and future Prevention of

the *immediate* ill Conſequences of his Actions, it never could direct him to the Knowledge or Avoidance of thoſe which are more *diſtant*.—EMILIUS! how I tremble for thee, while I ſee thee expoſed to the Care of thy too ingenious Tutor! Fortunate wilt thou be, if thou reacheſt the End of thy fifth Year! Nay rather, Fortunate wilt thou be, if thoſe Accidents which muſt inevitably attend thy Situation, deprive thee of a Life *deſtined* to future Miſery from the Ills of Body and of Mind, contracted thro' this early and continued Indulgence of thy infant Caprices!—I ſee thee wilful to thy Parents, domineering in the Nurſery; ſurfeiting on Meats, burſting with Liquids; inflaming thy Body with noxious Humours, thy Mind with unquiet Paſſions; running headlong into Dangers which thou canſt not foreſee, and Habits which thou canſt not eradicate; miſchievous to others, but fatal to thyſelf!

Our

Our Author's next Propoſition is indeed more plauſible, againſt the Neceſſity of early Habits of Action. "That when "Reaſon comes to exert itſelf in a ma- "turer State, the Paſſions will naturally "rectify themſelves according to Reaſon's "Standard, if they are not corrupted "before-hand by an improper Edu ca- "tion".

This Opinion is not peculiar to Mr. Rousseau; but is indeed one of the moſt common, and moſt dangerous Maxims in the Education of Children: It will therefore be more neceſſary to expoſe it's fatal Tendency.

By this early and continued Indulgence (as appears ſufficiently above) a great Variety of ill Habits muſt take Root in the infant Heart: Now theſe will gain ſuch a Degree of Strength, as the moſt aſſiduous Care, and the ſevereſt Correction, will hardly be able to deſtroy. For the infant Paſſions are eaſily bent to the deſired Shape: but ſuch is the Effect of

Time and Habit, that every Year's Growth adds Strength and Stubbornneſs. Therefore, beſides the increaſing Danger of failing totally in the deſired End, there is nothing gained, but rather much is loſt, even in the Article of neceſſary Correction. For as the Habit is ſtrong, the Correction muſt be ſevere. A new-born Habit, which might have been checked by a Frown, when it hath gathered Force by Age, will require the Rod: And, what is worſe, I am well perſwaded, that they whoſe miſtaken Tenderneſs induced them to with-hold the firſt of theſe Diſcouragements, will never put on the Reſolution to apply the latter.

Farther: The pretended Plea, of arguing a Child out of his Follies or Vices when he comes to the Uſe of Reaſon, is perhaps one of the moſt groundleſs Hopes, that ever entered the Thoughts of a fond and deluded Parent. For which is moſt likely to conquer? a confirmed and ſtubborn Habit, or an Argument, perhaps not

not underſtood, certainly little attended to? The Voice of the Paſſions is both louder, more intelligible, and more perſwaſive, than that of Reaſon. And the only Chance that Reaſon hath for Victory, is when the Paſſions are before-hand inliſted in her Service.

But this is not the worſt. For they are but ſuperficially informed of the Frame and Tenor of the human Mind, who think that *Reaſon* (as it exiſts in Man) is more than a Power of diſcerning and chuſing the propereſt Means for obtaining the *deſired End*, whether that End be *good* or *evil*. The Paſſions and pre-eſtabliſhed Habits of Mankind are the univerſal Motives to human Action: and where theſe Point not to an *End deſired*, Reaſon may indolently exerciſe it's Eye, but can never find nor create an Object of Force ſufficient to put the Powers of the Soul and Body in Motion. Hence, human Reaſon muſt always receive it's particular Caſt and Colour from the pre-eſtabliſhed Habits

Habits and Paſſions; and will always form its ruling Ideas of Good and Evil, Right and Wrong, Juſt and Unjuſt, from this great Fountain of human Action. The Hiſtory of human Nature confirms this Truth: and hence it is, that our boaſted Reaſon is indeed ſo poor and unprofitable a Poſſeſſion; being warped and moulded into that particular Form, which the varying Accidents of eſtabliſhed Manners, Religion, Climate, Soil, Policy, bodily Frame, or prevailing Paſſions, chance to give it. — On this Principle, then, the Child who hath been long and habitually ſuffered to be his own Maſter, or rather his own Slave; who hath been imprudently indulged in every childiſh and growing Inclination; ſuch an one, when he comes to the Exertion of his Reaſon, will inevitably judge it the moſt inſupportable Encroachment upon his Reaſon (becauſe upon his pre-eſtabliſhed Habits) that he ſhould either be controuled, directed, or adviſed, by Another.—Hence, then,

then, we ſee how weak and inſufficient a Practice it is, merely to *inſtruct* the Mind in what is *right*, without giving the Paſſions and Habits a *prior Tendency* to the ſame Ends: Hence, we ſee the Neceſſity of giving *Reaſon itſelf* it's *proper Byaſs*; of throwing it into the ſame great Channel with the *univerſal Reaſon*; that is, with the main Intention of the Creator, the general Good of All, the Nature and Conſtitution of Things,

Such then, notwithſtanding all that hath been affirmed to the contrary, is the Power of early Habits; and ſuch the Importance and Neceſſity of carefully and properly inſtilling them. But let it be obſerved, that I mean this as a *general*, but not an *univerſal* Truth; tho' I believe there are very few Exceptions to it. *Some* Children may be born with *Selfiſh Paſſions* ſo ſtrong, as the moſt aſſiduous Endeavours cannot conquer; others may be born with the more *generous Affections* ſo naturally prevalent, that good Habits will ariſe

without the Aid either of practical Precept or Example. But notwithstanding these Exceptions, human Nature in general remains in its middle State, apt to catch Habits, either good or bad, from those with whom it converseth; and to be determined by these Habits in it's future Conduct, in Principles and Actions virtuous or wicked, salutary or destructive.

The important Question is, then, how soon the Work of Education ought to be begun, by instilling good Habits and correcting bad ones.—To this I answer, that it is of Consequence to begin it, at the very *first Dawn* of *Reason*, as soon as the Child can draw any Consequences in his Mind concerning Things that relate *most immediately* to *himself*. Now this, I believe, appears at a very early Period in most Children; and much sooner than is commonly imagined. 'Tis true that a Child must be of the Age of five or six or seven Years, before he can either form an Argument, or attend to it when it is delivered,

livered, in Words: But notwithſtanding this, he is in a certain Degree poſſeſſed of the Uſe of Reaſon at a much earlier Period, in moſt things that relate more *immediately* to *himſelf*, and his own preſent and *apparent Welfare*. By the Time he is one Year old, he can generally point out the Food he is fond of, the Perſons whom he loves or hates, the Playthings that ſtrike his Fancy, the Sights and Sounds that delight or diſguſt him; and gives the moſt undoubted Signs of knowing when he does what you approve or diſapprove, provided that by proper Encouragements and Diſcouragements he hath been taught the Difference. Theſe, then, are the Indications of the firſt Dawn of Reaſon; and generally ariſe before a Child is one Year old; in ſome, perhaps, much ſooner. Now this early Period precedes the *Maturity* of Reaſon by an Interval of many Years: But as this early Period is the Seaſon when the firſt Habits take Place, it is undoubtedly the Time when the

the Work of Education ſhould begin. The longer it is delayed beyond this early Period, the more difficult the Taſk will be: improper Habits will daily and hourly ſteal into the infant Mind; and if ever they be driven out, it muſt be the Effect of a ſevere and painful Conflict. — In all other Matters, except only in the Cultivation of their Children's Hearts, Mankind are watchful againſt their acquiring wrong Habits either of Body or Mind; becauſe they ſee and know the Difficulty, if not the Impoſſibility, of extirpating them, when they have once taken Root. They are firſt of all careful to procure a healthful Nurſe, conſcious how difficult it is to rectify any bad Habit of Body, that hath been ſucked in with the Nurſe's Milk: They are careful to give their Children a proper Dialect, ſatisfy'd that improper Habits of Speech, when early inſtilled, are ſeldom effectually to be corrected: They are cautious of ſending their Little ones to a bad Reading Maſter, a bad Writ-

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ing Maſter, a bad Dancing Maſter, or a bad Muſic Maſter; becauſe they know, the firſt acquired Habit (in any of theſe Arts) will make an unconquerable Impreſſion, and ſuch as no future Pains or Application can ever totally deface. Thus they reaſon, and juſtly, in theſe inferior Points of Education: but in That which is of more Conſequence than All, the inſtilling of virtuous Habits into their Children's Hearts;—Habits, of which a Child is ſuſceptible, long before any of theſe exterior ones can take Place—in this, I ſay, they are generally and fatally neglectful, till the proper Time is paſt; till the Child is irrevocably fixed in Habits that are abſurd, pernicious, or deſtructive.

Hence, then, appears the Importance and Neceſſity of training up Children, from their firſt Infancy, in the Way they ſhould go. And on theſe Foundations we may juſtly conclude with that emphatical Paſſage in ſacred Writ;

" Can

" Can the Ethiopian change his Skin, or
" the Leopard his Spots? Then may ye
" also do *Good*, who have been *accustomed*
" to do *Evil*."

ON

ON THE

FIRST PRINCIPLES

OF

EDUCATION.

SERMON II.

ON THE FIRST PRINCIPLES OF EDUCATION.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he ſhould go, and when he is old, he will not depart from it,

HAVING thus evinced the Neceſſity of implanting Habits of Virtue in the earlieſt Stages of Infancy; let us now proceed to lay down the *particular Rules* which may lead to this *general End.*

As all Habits of Action, whether good or bad, ariſe in Mankind from their

Paſſions or *Opinions*; the Eſſentials of a virtuous Education muſt conſiſt in a proper Regulation of *theſe*. The *Paſſions*, or *Inclinations*, undoubtedly ſpring up *firſt*; and take Root in the Heart, long before any regular *Opinions* can be *formed*. The firſt Care, therefore, ought to be employed in the early *Regulation* of the *Paſſions*.

It is certainly, in a conſiderable Degree, in the Power of thoſe who have the Care of Children, to determine what they ſhall love or hate, purſue or avoid, fear or hope for; provided only the Work is begun in Time. I do not mean, that the Paſſions themſelves can be either changed or extirpated: But only, that they may be *regulated*, both with Regard to their *Objects* and *Degrees*. The whole Train of Paſſions will certainly ariſe, according to the particular Frame and Conſtitution of Body and Mind: But it is in the Parent's or Nurſe's Power, to *moderate* their *Exceſs*; to fix them on *proper* and

ſalutary

ſalutary Objects; or to let them wander among ſuch as are *improper* and *deſtructive.*

I ſhall now proceed, therefore, to lay down the neceſſary Rules for the Regulation of the Paſſions, according to that Order in which they ſeem to ariſe in Nature: and at the ſame Time point out the common Errors committed in this important Article of Education.

1. The firſt great and leading Paſſion, which ought above all others to be cheriſhed, heightened, and confirmed, is that of *Benevolence, Love,* or *Goodwill*; not only to all Mankind, but even to the meaneſt Creature that hath Life. When this pleaſing and delightful Paſſion hath once taken Poſſeſſion it will by it's own Power ſtrongly tend to regulate every other that can ſpring up in the Heart. It is generally an inordinate and ill-judged Self-Love, that gives Riſe to the moſt flagrant Crimes. All Mankind naturally purſue their own Happineſs;

but thro' a fundamental and fatal Defect in Education, they are ſeldom taught to regard the Happineſs of others, as making any Part of their own. On the contrary, one cannot but obſerve with Concern, that the firſt Leſſons that Children are commonly taught, are ſuch as tend to deſtroy the very Seeds of Benevolence and Goodwill.

The Three firſt and greateſt Enemies to Benevolence, that commonly appear in Children, are *Hardheartedneſs*, *Envy*, and *Revenge*. The firſt of theſe may be ſaid to be *implanted*; and the other two, inſtead of being *checked*, are too commonly *encouraged* and *inflamed*.

With Regard to *Hardheartedneſs*, or a *Want* of *Pity*, this is often encouraged, if not implanted, in the Hearts of Children, by ſuffering them to exerciſe the moſt unprovoked and wanton Cruelties on the innocent brute Creation. The Child begins theſe Acts of Cruelty without any Conſciouſneſs of giving Pain: He delights only

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in the Novelty of the Contortions and Cries of the ſuffering Creature: He proceeds in this unmeaning Folly, without Rebuke, till at length the Practice of wantonly tormenting, becomes a ſtrong and confirmed Habit of Amuſement. It is then too late to convince him of his Error, by telling him the Creature ſuffers Pain: For his confirmed Habit hath now given him a *Paſſion* or *Deſire*, which is probably too ſtrong for the *Pity* which then riſeth in his Heart.

Envy, I fear, is more generally a *Native* of the human Soul: And *this*, ſo far from being expelled, or improved into a generous Emulation, is generally made more ſtrong and incurable, both by Example and by Precept: For when one Child ſees another poſſeſſed of ſuch things as ſuit his infant Inclinations, He is not only *ſuffered* but encouraged to expreſs all the Signs of *Envy* and *Diſlike*.

Revenge, the third, and perhaps the moſt powerful Enemy of Benevolence,

is commonly instilled and improved with the same Industry. For whenever any one contradicts the wayward Humours of a Child, the Parent or the Nurse is sure to gratify his Anger, by inflicting a fictitious Blow on the Delinquent: Or else, the unhappy Child itself is brought forward; and the first Exercise of his infant Arm is to wreak a keen tho' impotent Revenge on his supposed Enemy. Nay, even a lifeless Object that hath offended him in his Walk, must not escape his Vengeance: for he is taught to strike even a Table or a Chair, if it hath chanced rudely to meet his Forehead, or happened to be the Occasion of a Fall.—Now from these and other parallel Practices, can we wonder that Children should grow *hard-hearted*, *envious*, and *revengeful?* that at length they should gain an inveterate Habit of considering every Advantage they see others enjoy, as being a Diminution of their own?

What,

What, then, are the proper Methods of fixing and improving the Benevolence of the infant Heart?—To this I anſwer, that *Pity* or *Compaſſion* ſeems to me the firſt great Fountain of human Benevolence. 'Tis certain, that, without Pity, Benevolence cannot exiſt. It ſeems no leſs evident, that where Pity is, and it's Workings are attended to, *there* is that Species of Benevolence which it is of the greateſt Conſequence that the Heart ſhould poſſeſs; becauſe it is of more Importance that we relieve the Sufferings, than that we feel the Proſperity of our Neighbour; it is of leſs Conſequence that we *rejoyce with thoſe that rejoyce*, than that we *weep with thoſe that weep*. Now, ſuch is the wiſe Conſtitution of Nature, that Pity ariſeth naturally in the Heart, as ſoon as we can be made ſenſible of the Miſeries of Others; and is generally ſtrongeſt in the weakeſt Frames, unleſs corrupted and hardened by an improper Education. Make your Child early ſenſible, there-

fore,

fore, of the Miſeries of every Creature that hath Life; teach him betimes to *connect* the *outward Marks* with the *inward Feelings* of *Diſtreſs:* Thus he will ſoon learn to ſympathize with the Afflictions of his Fellow Creatures: And this natural Feeling for the Miſeries of others being thus properly cheriſhed by the Parent or Nurſe; it will certainly branch out into a benevolent Turn of Mind, in every Inſtance where Benevolence is moſt wanted; I mean, in thoſe of *Diſtreſs* and *Want*.

It is not, perhaps, ſo eaſy a Taſk to infuſe a Habit of rejoycing in the Welfare of others, eſpecially in ſuch Circumſtances of Happineſs as the Child itſelf is deprived of. For here, *Envy* intrudes: *Envy* being the Exceſs or Overflowing of Self Love, which creates a Grief of Mind on the Sight of another's Happineſs, when found Superior to our own. So that now we have a violent Paſſion to oppoſe, whereas in the former Inſtance the natural

Paſſion

Paſſion went along with us. All, perhaps, that can be done in this Caſe is, to diſcourage Envy in Children, by a ſtrong Diſapprobation; and to encourage it's oppoſite Virtue, by clear Marks of Love and Eſteem. For the firſt Ideas of moral Good and Evil, right and wrong, juſt and unjuſt, which a Child receives, are certainly drawn from the Approbation or Diſapprobation of thoſe who are around him.

Revenge, the third great Enemy to Benevolence, is of the ſame accidental Nature with Envy; and is the Exceſs of Anger for Injuries received. This Paſſion ſeems no leſs difficult in it's Management and Cure. It ariſeth ſtrongly in moſt Children; and being the Overflowing of that Reſentment given us by Nature for the great Purpoſe of Self-Preſervation and Defence, it ought early to be watched and diſcouraged, by every poſſible Method of Diſapprobation: as on the contrary,

Forgiveneſs

Forgiveneſs ought to be applauded and rewarded with all the Force of Careſſes, Affection, and Praiſe.

Where Pity, Goodwill, Forgiveneſs, a Deſire of obliging and aſſiſting, are thus carefully inſtilled, and their contrary Paſſions equally diſcouraged; it may there be ſaid with Truth, that a Child hath the Seeds of every Virtue already ſown in his Heart. Every other is indeed ſubordinate to this of Benevolence; from which, as from the great central Fountain of Light, all the attendant Virtues draw their Luſtre. The Child thus educated hath gained a Habit of Love, which not only tends to make others happy, but is more likely to continue, becauſe he will find himſelf moſt happy in the exerciſe of it. But this important Branch of Education, as it ſhould be the *firſt*, ſo ſhould it be the *midſt* and the *laſt* too: It muſt be great Pains, and continued Patience, that will bring this Habit to it's juſt Perfection: For there

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is a Variety of ſelfiſh Paſſions ariſing ſucceſſively in the Hearts of Children: Now theſe will be in continual Danger of overwhelming this of Benevolence, to which they are all natural Enemies, unleſs the kind Care of the Parent aſſiſt it in the Conflict.

2. The next Circumſtance in Order of Time and Importance, with Regard to the Regulation of the Paſſions, ſeems to be the Habit of *Self-Controul*, or the Power of curbing any Deſire that ariſeth in the Heart. The Poſſibility of infuſing this Habit is ſo evident, as to need little Illuſtration: For Experience demonſtrates, that if, you begin in Time, You may bring your Child to ſubmit to any Denial, without Murmur or Complaint. But this true Habit of *Self-Controul* is, generally ſpeaking, ſo far from being taught or encouraged, that the greateſt Part of Parents ſeem to make it a Maxim, never to contradict their Children in any Deſire. If we examine the Conſequences of this

miſtaken Indulgence, we ſhall find it is the Source of immediate and future Unhappineſs, both to the Parent and the Offſpring. Compare the Child that is taught Submiſſion and Obedience, with Him that is humoured in every thing. How rational, chearful, agreeable, and happy is the one? How ridiculous, peeviſh, diſagreeable, and unhappy is the other? The ſmalleſt Favour done the firſt, is received and acknowledged as a particular Obligation: The greateſt Kindneſs done the other, is either rejected with Diſdain, or received with thankleſs Ill Manners: The more you ſtrive to pleaſe him, the more difficult he is to be pleaſed; 'till at length nothing will ſatisfy or oblige him, becauſe he hath been obliged in all things.

But this is not the worſt. For the ſame intemperate Habit, the ſame Want of Power to curb his Paſſions, which led him in his Infancy to gratify every childiſh Humour, will gain Strength in Youth and

and Manhood, and tend to lead him by Degrees to the higheſt Exceſs of every ſenſual Gratification. Here, then, Parents may ſee, what a Hoard of Guilt and Miſery they are laying up for their Child, when they give him not the early Power of Self-Controul; but ſuffer him, from his firſt Infancy, to gratify every unreaſonable Humour and Deſire. They are deſtroying the great Barrier, that ſhould defend him from the Sallies of youthful Paſſion: They are confirming him in a fatal Habit of giving Way to the firſt Impulſe of every Deſire. Thus, when his Paſſions gain Strength; and the more violent Inclinations of Senſe preſent themſelves, he is robbed of all Power of Reſiſtance; and having never been accuſtomed to check the Demands of Appetite, falls an eaſy Prey to the firſt Sollicitations of Debauchery, Ambition, or Avarice.— Betimes, therefore, accuſtom your Children to *Diſappointments:* Deny them every thing they aſk for, that is *improper* for them to *obtain*; nay, every thing (be

(be it what it may) which they ask for in an *improper Manner:* this will be so far from sowring the Temper, as some have weakly suggested †, that it will soon give them a confirmed Habit of acquiescing in what is right; of chearfully submitting, when their Wills are over-ruled; of receiving every thing with Pleasure and Gratitude in which they are indulged; above all, of controuling every sudden Passion that may arise; of commanding and happily moderating every Desire; of resigning to the Appointments of Providence, thro' every Situation and Period of Life.

3. The Habit which may seem to claim the next Place in the Progress of Education, is that of *Humility*. For, next to the Passions and Propensities already noted, *Pride*, together with an irrational Desire of Superiority and Dominion, is apt to take Possession of the Heart. Yet in Contradiction to this salu-

† Mr. *Rousseau*, particularly.

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tary Habit of *Humility*, almoſt every thing that paſſeth within the Notice of a Child, in the common Courſe of Education, ſeems calculated to inflame his Pride. . . . His Superiority of Dreſs, or Perſon, or Poſſeſſions, or of other trifling Qualities, are the moſt common Topics of thoſe who are about him: Every Child is made to believe, that He is finer, or wittier, or handſomer, than any other. When the Mind opens, and a large Circle of Objects are taken in, then the Importance and Superiority of his Parents, Relations, and Family, are the ruling Subjects of Diſcourſe among thoſe who ſurround him. Thus, the firſt Thing he hears is *Flattery*; and the natural Off-ſpring of this is unbounded *Pride*; a Self-Eſteem far beyond his Merits, and a Contempt of others equally ill-founded. Hence, his own Importance being magnified ſo far beyond the Truth, in his firſt Conception of it; he lives and dies in the Deluſion: Happy enough for the preſent, perhaps, could he

involve others in the ſame miſtake: But others have their Pride too, ſprung from the ſame Sources: and thus Pride ſet againſt Pride becomes the endleſs Cauſe of mutual Hatred, Conflict, and Mortification.

Here, then, the Care of the Parent ſhould be aſſiduouſly employed, in check- the firſt Indications of Contempt and Pride. In removing every Perſon and every Object from before their Child, which may tend to inſpire him with an irrational Idea or Deſire of Superiority; with an overweening Opinion of his own Merit and Importance; with an Idea of the Wealth, Power, Birth, or Station of his Parents, as Things in themſelves of real Excellence: Not to debaſe the infant Mind by rendering it inſenſible to honeſt Praiſe; but rather to temper this natural Paſſion by turning it from abſurd to proper Objects: By inſtilling an habitual Perſwaſion, that all theſe external Marks of Superiority are imagiuary, chimerical, and void of Merit; that the only Qualities which can give a Superiority

Superiority worth aſpiring after, are Benevolence, Generoſity, and their concomitant Virtues.

4. The next practical Habit which ought naturally to be inſtilled according to the Order of Things, as the Child's Mind gradually opens to receive outward Objects, is that of paying the ſtricteſt Regard to *Truth* in all his *Words*, and to *Juſtice* in all his *Actions*. I put theſe two together, and place them laſt, becauſe they are (in ſome meaſure) Virtues of a factitious Nature: and therefore (as Experience ſufficiently proves) they are generally the laſt Virtues of which a Child diſcovers the true Foundation. As all Mankind allow the Innocence of *Fiction*, can we wonder that a Child ſhould long be ignorant of the Line which *ſeparates This* from *Falſehood?* And as *Property* is the mere Reſult of mutual *Convention* among Men, can we wonder that a Child is long to ſeek for a clear and determinate Idea of *Juſtice?* †— Yet as *Deceit* in *Words*, and *Fraud* or *Vio-*

† See this farther explained below, p. 124, 238.

lence with Reſpect to *Poſſeſſions*, are of the laſt Conſequence in a State of Society, it is therefore of the higheſt Importance to impreſs the Minds of Children, as early as poſſible, with an inviolable Regard to *Truth* and *Honeſty*.—Where this Regard to Integrity in Word and Deed is early and carefully inſtilled, there naturally ſprings up a Self-Conſciouſneſs, a Self Approbation in the Soul, which is hardly to be byaſſed by any Conſiderations of Intereſt: And where this Regard to Truth and Honeſty is not impreſſed in Infancy, as the Child will tell or act a Lye to obtain a Sweet-meat; ſo, in his maturer Age, he will on the moſt important Occaſion do the ſame, for a parallel Conſideration. Yet this practical Habit, though of the utmoſt Conſequence in Education, is generally, like the reſt, neglected. Nay, as if Parents were determined totally to exclude this Regard to Truth and Honeſty from the Hearts of their Children, they too commonly teach them the Arts of Falſehood by their own Example,

Example, in thoſe very Inſtances where their Example is moſt likely to be remarked and dwelt on. Thus, inſtead of uſing the proper Methods of Love, Gentleneſs, Praiſe, Diſcountenance, or Authority, to conquer the ill-placed Wiſhes of a Child, they threaten him with Puniſhments which they never inflict; they terrify him with the Dread of Things which, in their own Opinion, have no Exiſtence; and cajole him with the Promiſe of ſuch Rewards, as they never intend to beſtow. Now, the natural Penetration of a Child ſoon diſcovers the Inſincerity of theſe Pretences: Thus he is early initiated in the Principles, and confirmed in the Practice, of Diſhoneſty and Falſehood.

Theſe ſeem to be the firſt important and eſſential Habits of Action, which it is the Duty of every Parent to inſtill into his Children, till they be effectually ſtrengthened and confirmed by long-continued Practice. As to the *Methods* of *impreſſing* theſe virtuous Habits; there is no general

Rule to be laid down; as some Children are best influenced by *Gentleness* and *Affection*, some by *Praise*, some by *Shame*, and some by (what ought ever to be the last Expedient) *Severity* and *Punishment*. These Methods ought, I believe, to be employed or tried in the Order here laid down; *Affection* being the *first*, and Punishment the *last*, with Regard to all good Consequences.— Above all, *Example* is the strongest and most prevailing Motive; as it strikes on that which is perhaps the most powerful Spring of human Action, the natural Love of *Imitation*. It is in vain, therefore, ye Parents, that you attempt to instill into your Childrens Hearts the Virtues of Benevolence, of Self-Controul, of Humility, and Integrity, if ye yourselves are notoriously deficient in these good Qualities: If you are selfish, hard-hearted, envious, implacable, void of Self-command, proud, censorious, Evil-speakers, deceitful in your Words, or dishoneſt in your Actions; vain will be all your Lessons

of Virtue to your unhappy Children. They will not copy your Precepts, but your Example. Indeed your Example is a living Precept; and more forcibly conveys itſelf to the Heart of your Child, than all the fine Leſſons that your Tongue can utter.

On the ſame Foundation, it is incumbent on every Parent, to prevent the Infections of Heart or Mind, which their Children may receive from the ill Examples of others. The Folly or Wickedneſs of Servants, Friends, licentious Books, or accidental Companions, are often big with the moſt fatal Effects: More may be thus loſt in a Day, than can be gained or recovered in a Year: Nay, all the continued Labours of an anxious Parent are ſometimes finally overturned, by the Influence of one unguarded Communication with Irreligion, Licentiouſneſs, and Vice.

ON THE FIRST PRINCIPLES OF EDUCATION.

SERMON III.

ON THE FIRST PRINCIPLES OF EDUCATION.

PROV. Chap. xxii. Ver. 6.

Train up a Child in the Way he ſhould go, and when he is old, he will not depart from it.

WE have now brought our Pupil to that Stage of Life, in which the Powers of his Mind begin to be ſtrengthened and inlarged; when his Ideas of *Good* and *Evil*, *Pleaſure* and *Pain*, *Happineſs* and *Miſery*, begin to extend themſelves to more diſtant Objects; when, in Conſequence of this,

this, he begin to *form Opinions* relative to what he ought to *pursue* or *avoid*, which will strongly direct his Conduct in Life, by *inforcing* or *destroying* the early *Habits* of Virtue which he hath contracted.

I now proceed, therefore, to the third Part of my Subject, which was to point out the proper *Regulations* of *Opinion*, with a View to the great End already laid down, that of compleating the *Regulation* of the *Passions*, and confirming the good Habits of Action already implanted in him.

The chief *Opinions* which lead to this great End, are those which relate to his Ideas of his own Interest or Happiness: For our Prospects of Happiness, whether true or false, inevitably sway our Practice: If they coincide with the virtuous Habits already contracted, they strongly tend to confirm them; if, on the contrary, our *Views* of *Happiness* are at *Variance* with our *Habits*, they no less strongly tend to their *Destruction*.

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This general Truth leads us to a proper Diviſion of this Part of our Subject: which will naturally include,

1ſt. Thoſe Opinions which relate to the Intereſts of *this* Life: and

2dly, Thoſe which concern the Happineſs of that which is *to come*.

1ſt. Therefore, it is of great Importance to give the Child a true Idea of what conſtitutes his real Intereſts in the preſent Life: to give him a right Judgment concerning the Foundations of Happineſs and Miſery, Good and Evil; to bring him to a confirmed Habit of thinking, that *Vice*, in all its Modes, is inconſiſtent with true Felicity, and that by *Virtue* only he ſhall certainly obtain it.—Yet, in Contradiction to this ſalutary Principle, it is but too often ſeen, that Children are early taught to diſtinguiſh between *Intereſt* and *Virtue*; between being *good* and being *happy*: they are early and induſtriouſly taught to place their Affections on Wealth, or Grandeur, or Power, or Gaiety, or Pleaſure; are aſ-

ſiduouſly

ſiduouſly inſtructed in the Arts of acquiring or enjoying Riches at all Events, as the great End of Life, without which they will certainly be miſerable, and with which they will aſſuredly be compleatly bleſt. Now, where this falſe and pernicious Opinion is inſtilled, can we wonder if it overturn every Principle of Pity, Benevolence, and Integrity, even ſuppoſing them before-hand to have been carefully implanted and cultivated in the Heart? The beſt that can be ſuppoſed, is a perpetual Oppoſition of contrary Paſſions: Of generous Habits warring with a ſelfiſh Opinion: But if we conſider the natural Prevalence of Self-Love, when ſet in Oppoſition to the more generous and inlarged Affections, what can we expect, but that the firſt Impulſes of private Attachment will take Place, and every virtuous Habit will be overwhelmed in the Conflict.

As your Child's Underſtanding opens, therefore, watch every the earlieſt Opportunity of infuſing a firm Belief, that by ſteadily

ſteadily purſuing the virtuous Habits which he hath already contracted, he will beſt ſecure his true Happineſs thro' every Period of his Life: That Benevolence, Self-Command, Humility, Integrity, and Truth, are ever attended with Self-ſatisfaction, Health, Reputation, Peace, and Safety: Shew him their Effects, in ſuch Inſtances as may ſtrike his Attention, and lie level to his Capacity: Point out to him the Conſequences of their oppoſite Vices; the Torments of Heart that attend on Malice, Envy, and Revenge; the dreadful Diſaſters of Intemperance and unſubdued Deſires; the Anxieties of Pride, the Diſappointments of Ambition, the Contempt that attends Diſſimulation, the Meanneſs and Dangers of Diſhoneſty. Guard him againſt the deceitful Appearances of Pleaſure, Ambition, and Wealth, which will now begin to make their Inroads into his Heart: Convince him, by Reaſonings ſupported by Facts, that true Felicity is ſeated in the Mind: Point out to him the ſincere

Happineſs,

Happineſs, the genuine Contentment, that is often found in the Cottage of the Peaſant; the gloomy Diſcontent that is as often ſeen in the Palaces of the Great, and the Feaſts of the Luxurious: That in the one, the Pride of State, and the Accumulations of Wealth, are turned to a Curſe by the reſtleſs Cravings of unbounded Appetites; that in the other, a Life of Labour and a plain Repaſt, are brightened into real Bleſſings by the Sunſhine of a contented Mind.

Neither will it be neceſſary, in fixing this great and important Principle, to endeavour to ſhut out the Idea of all external Pleaſure from his Mind: Such an Attempt as this, though well deſigned, is oftner attended with bad Effects than good: It may poſſibly ſometimes produce Sincerity and Virtue; but will far more frequently produce Hypocriſy and Vice. The natural Propenſities and Paſſions which God hath given us, are not to be extirpated, but pruned and cultivated: and the Apoſtle hath confirmed the Voice of Nature in telling

telling us that every Creature of God is good, provided we uſe it lawfully: provided that, in our Enjoyment of the Things of this World, we neither violate the Welfare of others, nor injure ourſelves in Body or in Mind. Inſtead, therefore, of impoſing a rigid and monkiſh Abſtinence from all the natural Pleaſures and Amuſements of Life, *regulate* your Child's Taſte in the Article of Pleaſure: Teach him to regard all external Enjoyments, as being lawful and expedient; yet ſo far only, as they are kept ſubordinate to the great Principles of Benevolence, Temperance, and Juſtice. Above all, labour to confirm him in this great Truth; that the ſupreme Happineſs of Man can never conſiſt in mere external Objects: that for this he muſt depend on the ſound Condition of his own Mind; on the juſt Regulation of his Paſſions, according to the Impulſe of a well-directed Conſcience, built on the univerſal Reaſon of Things, the Peace and Happineſs of Mankind. This Reſtriction will be ſo far from

leſſening the deſireable Effects of external Enjoyments, that it will tend to rectify and increaſe them: For as he will not value them beyond their real and intrinſic Worth, ſo neither will he be diſappointed in his Hopes; but will reap from them all that *ſecondary* and *ſubordinate Satisfaction*, which they *can*, or were deſigned, to *give* him.

Having thus laid a Foundation in virtuous Habits, and confirmed it by infuſing a juſt Opinion and Idea of outward things relative to the Happineſs of the *preſent Life*; it is now Time to lead our Pupil on to the laſt important Circumſtance in Education, I mean, that of *religious Principle* or *Belief* . . . Now, this Article of Religion is not here left the *laſt*, as being of the *leaſt* Importance in Education; but becauſe it comes the laſt in Order of *Time*, when the rational Faculties ſtill farther open, and prepare the Mind for wider Scenes and higher Acquirements in Virtue. Then it is, that the Importance of religi-

ous

ous Principle takes Place, as it becomes the great connecting Power, that fixes the floating and diſcordant Paſſions of the Soul, and elevates the Heart to an unſhaken Conſtancy in every Duty.

And here it muſt be obſerved, that all thoſe virtuous Habits and Principles already recommended, are a natural Foundation on which to build true Religion and Chriſtianity; as the contrary Habits and Principles tend to prevent their Entrance into the Heart. For the moral Principles of Chriſtianity, as they ſhine in the Goſpel, are all of the ſelf-ſame Nature with thoſe already preſcribed: There, *Benevolence* or *Charity* is enjoyned, as the Foundation of every Virtue, as the Sum and Subſtance of the Law, as the very End of the Commandment, without which whoſoever liveth is counted dead before God: there, the Power of *ſubduing* our *Paſſions* is taught as a Duty indiſpenſable; there, *Humility* and *Meekneſs*, *Integrity* and *Truth*, are declared to be the eſſential Qualities of a Chriſtian:

There we are taught, that all true Happiness is seated in the Mind; that Wealth or Pleasure, if once they engross the Heart, are alike fatal to our Peace and Duty. Therefore, if these Habits and Principles of Conduct are early and carefully instilled, your Child is already a Christian in his Heart: His Mind is like Ground prepared to receive the good Seed of Religion, which will spring up, fifty or a hundred Fold. On the other Hand, if no such Habits and Opinions have been implanted, but contrary ones have taken Place; his Heart is already choaked with Weeds, among which true Religion and Christianity can never spring. These may indeed be seemingly adopted; but can never take Possession of the Soul, immersed in every Habit and Principle that is at Enmity with them: so that a Mind thus formed, till it shakes off Christianity, must for ever be at Variance with itself.

In a Mind formed on Virtuous Habits and Opinions, then, true Religion and Christianity

Chriſtianity will naturally ariſe. And the powerful Principles of Belief, which ariſe from theſe, will call forth every generous Habit into full and ſteady Action: Even the beſt Habit, and moſt virtuous Principle, if left to it's own Energy, will ſometimes be in Danger of giving Way to unforeſeen or violent Temptation: But the religious Principle, if ſtrongly inculcated, will ſecure the well-formed Heart from every ſudden Inroad of Paſſion: This will inſpire the growing Mind with that unſhaken, conſiſtent, and univerſal Virtue, which naturally reſults from a juſt and extended View of God's moral Government: from this exalting Reflection, that we are placed here by our Creator, to act an allotted Part; and that if in our Sphere we promote the End of his Creation, the Happineſs of Mankind, we ſhall aſſuredly obtain ſtill higher Degrees of Virtue and Perfection.

This ought, therefore, to be the continued Care of the Parent: He ought to watch

watch the firſt Openings of the Mind, the firſt Dawnings of rational Curioſity, the firſt Symptoms of a riſing Thirſt of Knowledge, and then adminiſter the ſalutary Draughts of religious Principle, drawn from the Works and the Word of God; from the Wiſdom and Order of the Viſible Creation, ſo ſoon as the Child can comprehend it's ſtupendous Frame; but firſt and chiefly from the pure Fountains of the Goſpel; becauſe the Principles of This lie more level to the Comprehenſion of his infant Thought.

And here it may be proper to remark, that as religious Principles are ſtrong when once imbibed; ſo, there ought to be great Caution uſed in making the firſt Impreſſions on the youthful Mind . . . Avoid, therefore, every thing that may tend to give your Child a narrow and uncharitable Turn of Thought: Deliver to him the general, the eſſential, and important Principles of Chriſtianity: That Chriſt, in the Fulneſs of Time, was born, and lived, and taught,

and

and died, to redeem us from the Effects of Ignorance, and the Curſe of Sin: and that if we would partake of the Merits of his Life and Death, we muſt adorn our Hearts with every Chriſtian Virtue; muſt with him die unto Sin, and riſe again unto Righteouſneſs. But as to thoſe ſecondary and inferior Points of Belief or Practice, which have divided Chriſtians into various Sects, and imbittered them againſt each other, —teach him from the Goſpel, that true Chriſtianity, in it's native Simplicity, was unacquainted with theſe Things: that the uncorrupted Followers of Chriſt were all united in Soul and Heart; and that the Diſtinctions which have ſince divided Chriſtians into Sects, have ſeldom been *important*, often *trivial*, ſometimes *contemptible*.

Thus directed and reſtrained by the genuine Precepts of the Goſpel, the Principles of true Religion and Chriſtianity cannot fail of confirming and ſecuring every good Habit and Opinion of the youthful Mind. Nor

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is it of any Weight, what hath been petulantly ſuggeſted by ſome late Writers, that, by thus inſtilling the Principles of Religion, you ſhackle the infant Mind with early *Prejudices* †. For it may be obſerved, firſt, that a *Prejudice* doth not imply, as is generally ſuppoſed, the *Falſehood* of the Opinion inſtilled; but only that it is taken up and held without it's proper Evidence. Thus a Child may be prejudiced in Favour of Truth, as well as Falſehood: and in Him, neither the one nor the other can properly be called more than an *Opinion*. . . . But farther;—As we have ſeen above, that the Mind cannot remain in a State of Indifference with Regard to *Habits* of Action or Conduct, ſo neither can it remain in a State of Indifference, with Reſpect to *Principles* or *Opinions*. Impreſſions, Opinions, Prejudices, of one kind or other, a Child will inevitably contract,

† Among others, by *Rouſſeau*.

from

from the Things and Perſons that ſurround him: and if rational Opinions be not infuſed, in order to anticipate Abſurdities; Abſurdities will get the Start, and anticipate all rational Opinions. His Reaſon (like his Paſſions) will put itſelf in Action, however wretched and inconſiſtent; in the ſame Manner, as his Limbs will make an Effort towards *walking*, however awkward and abſurd. The ſame Objection, therefore, that lies againſt inſtilling a *Salutary Opinion*, will ariſe againſt teaching him to *walk erect*; this being indeed a Violation of the natural Freedom of the Body, as the other is of the natural Liberty of the Mind. The Conſequences too are of the ſame Nature: For, ſure, a Child left to the Diſcretion of his own Thoughts, would ſtand the ſame Chance to grovel in Abſurdities, as to crawl upon all Four, and wallow in the Mire.

'Tis no difficult Point therefore to determine, whether a Child ſhall be left to the Follies of his own weak Underſtand-

ing and naſcent Paſſions; be left to imbibe the Maxims of corrupt Times and Manners; Maxims which, ſetting aſide all Regard to their ſpeculative Truth or Falſehood, do lead to the Diſſolution of all good Habits; or, on the other Hand, ſhall be happily conducted to embrace thoſe religious Principles, which have been conſecrated by the Approbation of the beſt and wiſeſt Men, in every Age and Nation; Principles, which are known and allowed to be the only Security of Virtue and true Happineſs to Individuals, Families, and Empires.

This, then, ought to be the conſtant and perſevering Care of thoſe who have the Tuition of Youth: They will ſoon find the happy Effects of their Inſtruction: For, as the Child's Underſtanding ſhall improve, what was at firſt only inſtilled as an *Opinion*, will by Degrees be embraced as *Truth*. Reaſon will then aſſume her juſt Empire; and the great and powerful

religious

religious Principle, a rational Obedience to the Will of God, will extend and govern every virtuous Habit of his Mind; will raiſe him to his utmoſt Capacity of moral Perfection.

Thus I have endeavoured to delineate the main Outlines and give the firſt Principles of a virtuous Education, in that Order which ſeems to ariſe from the natural Frame and Conſtitution of the human Mind. To this End, I have laid before you the great and unconquerable Power of early Habits: I have offered a few capital Rules, which may ſeem to include the eſſential Parts of a virtuous Education; among which, *Benevolence* or *Charity* ſeems to be the great leading Quality, to be firſt inſtilled into the tender Mind, as the Foundation of all other Virtues: Then follow the ſubordinate ones, of *Self-Command*, *Humility*, *Juſtice*, and *Truth*. Theſe Habits of Action being formed in early Infancy, the next Object of parental Care hath been ſhewn to con-

ſiſt in a proper Regulation of a Child's *Opinions*, as the Underſtanding begins to open: And on this Head, I have endeavoured to convince you, that the two great leading Points to be attended to, are the proper Direction of his *Opinions* relative to what conſtitutes his *true Intereſts* in *this Life*, and in *that which is to come*.

Theſe Habits of moral Conduct, aided by ſuch ſalutary Opinions or Principles of Belief, working together on the Powers of the human Frame, will be a wide and firm Foundation, on which the whole Fabric of moral Virtue will riſe in its juſt Proportions: Will ſtrengthen every good Quality of his Heart, if they be weak; if ſtrong, will confirm and improve them. In a Word, will direct all his Paſſions to their proper Objects and Degrees; and, as the great Maſter-Spring of Action, at once promote and regulate every Movement of his Heart.

The Mutual Connexion between Religious Truth and Civil Freedom;

Between Superſtition, Tyranny, Irreligion, and Licentiouſneſs:

CONSIDERED IN

Two SERMONS,

Preached at the

Cathedral Church of CARLISLE,

During the ASSIZES held there for the Trial of the REBELS.

THE

Mutual Connexion between Religious Truth and Civil Freedom;

CONSIDERED IN

A SERMON, &c.

JOHN, Chap. viii. Ver. 32.

Ye ſhall know the Truth, and the Truth ſhall make you free.

TO thoſe who conſider this divine Paſſage of our Saviour, it muſt needs appear ſtrange, that his heavenly Doctrines ſhould ever be perverted into a Sanctuary for Ignorance and Oppreſſion. Were not this known to be fact, we might with Reaſon believe it impoſſible. That *Super-*

ſtition ſhould claim Protection from that Goſpel which aſſures us *we ſhall know the Truth*—That *Tyranny* ſhould pretend a Commiſſion from the ſame Goſpel, which aſſures us, that *the Truth ſhall make us free!*

This Obervation, however, ſuggeſts to us a plain Account of the Motives of that Church which deprives it's Members of the Uſe of holy Scripture; and proves, that altho' its Leaders are not Maſters of *true* Wiſdom, they are at leaſt great Proficients in *falſe*. They are conſcious there is ſuch a natural Connexion between *Truth* and *Freedom*, that the one cannot ſubſiſt, but the other will ariſe: they know that *Ignorance* and *Slavery* are ſo powerfully united, that the moſt effectual Way to ſupport the *one*, is to eſtabliſh the *other*.

But as they are not very forward to explain themſelves on this Subject, it may not be improper upon this occaſion, to repreſent it in its true Light. I ſhall therefore in my following Diſcourſe conſider,

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1*ſt*, The ſtrong and neceſſary Connexion between *Superſtition* and *Tyranny*.

2*dly*, The no leſs Mutual Connexion between *Religious Truth* and *Civil Freedom*: and

3*dly*, I ſhall make ſome Obſervations in Conſequence of theſe Principles.

Let us then firſt conſider the Connexion between *Superſtition* and *Tyranny*.

If we regard the *groſſer* Kinds and more *active* Pinciples of Superſtition, as they affect the Rulers of Mankind, we ſhall plainly perceive their Tendency towards every kind of Tyranny and Oppreſſion. Our Ideas of Perfection are drawn from what we believe of the Supreme Being: and as Vice, evil Paſſions, and Cruelty, are the vile Materials of which the ſuperſtitious Man compounds his God, ſo his Opinions and his Actions which regard either himſelf or Mankind, muſt be ſuitable to this abſurd Syſtem of Belief. Hence then we may diſcover the fatal Effects

of Superſtition with reſpect to Government. The Prince or Magiſtrate, thus under the Dominion of Error, miſtakes Deformity for Divine Perfection, and copies it: As he is generally complimented with the high Title of the Almighty's Vicegerent, he transfers all the monſtrous Viſions of his Brain into real Practice, and acts the moſt palpable Abſurdities under the Influence of a miſguided Imitation. Is the God he hath figured to himſelf, of a ſuſpicious or implacable Nature? what can more effectually lead him to every Gratification of Jealouſy and Revenge?—Does he form to himſelf a Deity partial to few, a Reſpecter of Perſons, diſpenſing his Rewards and Puniſhments without Regard to the Merits or Demerits of Mankind? what can more violently tend to form and fix in his Breaſt an iniquitous and blood-thirſty Temper; to deſtroy all the Impreſſions of Equity which he may have had from God and Nature?—Does he cloath his Deity in Vanity and Caprice? does he paint him in his

his Imagination as fond of an ill-grounded Praiſe, as building his Glory on the Deſtruction of his Creatures? what can more certainly effect the utter Extirpation of every ſocial Virtue? what can more certainly blow up his Pride into Madneſs, extinguiſh Pity, light up a falſe and dreadful Ambition, and lead him to the Purſuit of an imaginary Glory, on the Ruins of all that is praiſe-worthy and good?

Thus we ſee in what manner Superſtition ſtands connected with the Exerciſe of Tyranny; but its Operations would by no means be compleat, did it not qualify the Minds of Men to receive the Yoke which it had thus prepared for them.

That Mankind in their natural State are fond of Liberty, ſcarce needs a particular Proof, That wholeſome Food and warm Clothing are preferable to Rags and Hunger, is evident to any one in Poſſeſſion of his Senſes. On this account Tyranny and Uſurpation can never thoroughly extintinguiſh theſe Dictates of common Appre-

henſion, till they have called in Superſtition to their Aid. This powerful *Enchantreſs* can indeed in one Senſe work *Miracles* and *lying Wonders*,—can dreſs up *ſordid Fear* and Slavery in the Garb of *rightful Obedience*,—can exhibit the moſt *diabolical Tyranny* under the Appearance of *divine Right*,—can transform Cowardice into Virtue,—the Love of Freedom into Treaſon,—can lock up the Senſes, and annihilate the Underſtanding,—can reduce her Votaries to the abject Condition of the Idol they adore, *which hath Ears but cannot hear*, and *Eyes but cannot ſee* *,—can impoſe the Dreams of Bigots for the Illuminations of Truth, and the Forgeries of Knaves for the Commands of Heaven. Thus dreadfully does Superſtition work when admitted into the Heart of Man;

* Pſal. cxv. This is fairly enough imply'd in what the Pſalmiſt ſays in a ſubſequent Verſe; where, having before inſiſted on the *Inſenſibility* of Idols, he adds, "They that make them are *like unto them*, and *ſo are* "*all they that put their Truſt in them.*"

and

and hence becomes the moſt effectual Engine in the Hands of Tyranny. The Activity of the Human Mind does naturally repel the Impoſitions of outward Force: But when Thought itſelf is ſubdued, and Shackles laid upon the Underſtanding, then it is that all Poſſibility of Reſiſtance vaniſheth; then it is that Tyranny reigns without Controul, and perpetrates the moſt horrid Abſurdities, not only with impunity but Applauſe.

And as *Superſtition* is thus favourable to *Tyranny*, ſo if we invert the Propoſition, we ſhall find that *Tyranny* when eſtabliſhed is no leſs favourable to *Superſtition*.

It is the Intereſt of a vicious and cruel Tyrant, to be perſuaded, if poſſible, that his God is like himſelf: And whatever we ardently deſire to believe, *that* too eaſily wins its way to the Heart. The ſelfiſh Paſſions of Men, whatever clear conviction they may require in order to their Reſtraint, need none ſuch in order to their Encouragement: They are ingenious in finding

finding out Reaſons in their own Favour; and the lighteſt pretence, when ſeconded by Inclination, is often too ſtrong for the ſtrongeſt Proofs, when oppoſed by the natural Eloquence of the Paſſions. Hence, whatever Notions of a God can make a Tyrant eaſy under his confirmed Crimes, will be greedily ſought after and embraced: He will induſtriouſly view his Creator's Image in the deformed Mirrour of Superſtition, becauſe he dares not behold it in that of Truth.

Thus Tyranny gives a Byaſs towards Superſtition on the Part of a Prince; and, on the ſlighteſt Examination it will appear, that Slavery has the ſame Tendency on the Part of the People. Where arbitrary Will takes Place, Ignorance is its beſt Security: All Knowledge is dangerous, is fatal, as it opens the eyes of the deluded Multitude, ſhews them their own Wretchedneſs, and points out the eaſy Methods of Redreſs. Hence in the Dominions of Tyranny, Ignorance is kept up and fenced as a main

Pillar

Pillar of State. Now, it is clear beyond a Doubt, that Ignorance is the great Parent of Credulity and Superſtition: *Wonder*, though it be really the Seed of Knowledge, yet derives its Original from the Want of it: Where this natural Principle of Wonder is cheriſhed by Freedom, it ſhoots up and opens into Knowledge; but where checked by the ill Influence of Tyranny, it degenerates into Ignorance *confirmed*. The Soul thus forbid to take its full Range, is ſubdued into Fear and Cowardice; every thing *unaccountable* is regarded as *ſupernatural* and *divine*: Strange and groundleſs Apprehenſions of Things unknown, depreſs all the noble Faculties of the Mind, and prepare it to receive with the moſt abject Submiſſion the Tricks and Legends of Impoſture.

Thus we have a full View of the Connexion between Tyranny and Superſtition, and of the firm and mutual Support which they communicate to each other. Let us now turn to the brighter Side of human Nature,

Nature, and conſider *Religious Truth* and *Civil Freeaom*, between which we ſhall find a like *Connexion* and Support no leſs *reciprocal* and *ſtrong*.

It was the Opinion of a celebrated Ancient, that the Firmament, with all its Furniture of Stars revolving in the moſt perfect Order and Magnificence, was preſented by the ſupreme Being to the Eyes of Mortals, on purpoſe that, by viewing the Regularity of this glorious Train, they might be moved to tranſcribe its Beauty into their own Life and Morals †. And ſurely we may thus far ſubſcribe to his Opinion, that the Man who entertains a juſt Idea of the divine Nature, who reads his Perfections in his Words and Works, hath the nobleſt and moſt engaging Model

† This is *Plato's* Doctrine. But *Tully*, in the Perſon of the *old Stoic Cenſor*, carries the Matter ſtill farther. *Credo Deos immortales ſparſiſſe animos in corpora humana, ut eſſent qui terras tuerentur, quique cœleſtium ordinem contemplantes, imitarentur eum vitæ modo atque conſtantia.* CATO *Major.*

for

for his Imitation. More particularly the Rulers of Mankind, who are or ought to be the *Repreſentatives of Heaven*, have the moſt lively and perſuaſive Leſſon in the Works of God: There is not the leaſt Circumſtance in Creation, but what inſtructs them to be juſt and merciful: Here they behold Power directed to the Ends of Wiſdom; and both Power and Wiſdom ſubſervient to the Ends of Goodneſs: They ſee the *King of Kings* ſhine forth in continued Acts of Beneficence; and may be convinced, that he never exerciſeth his Might but to diffuſe his Bounty. A noble Pattern! which cannot fail to influence where there is the leaſt Degree of Reflexion — which if properly attended to, cannot fail to render a Prince *juſt*, and a People *happy!*

The Effects of Religious Truth on the Minds and Paſſions of a People are no leſs favourable to Liberty. A juſt Senſe of the Condition and Dignity of Man,—of the Rank which he bears in Creation, — the

Knowledge

Knowledge of God's Goodneſs and Perfections,—of his Hatred to Injuſtice and Oppreſſion,—all theſe elevate the human Soul, and raiſe it to a Love of Freedom: Not of that Licentiouſneſs which is the Off-ſpring of Vice, but that true Greatneſs of Mind which is the Parent of every Virtue. It is this *extended View* of Things, which drives every partial and ungenerous Thought from the Breaſts of Mankind; and inſpires them with that *modeſt Pride*, that *noble Humility*, which expects indeed and even demands the Poſſeſſion of its own Rights, but is equally zealous in ſecuring the Rights of others.

Thus favourable is Religious Truth to Civil Liberty, which in its Turn becomes no leſs the Support of Religious Truth. Indeed not only the Perfection, but the very Being of Religious Truth depends on the Exerciſe of Freedom. Whatever ſome may fear from an open and unlimited Enquiry, it ſeems evidently the only Means God hath vouchſafed us for the Attain-

ment of Truth. The *Abuſe* of it may be *dangerous*, but the *Want* of it is *fatal:* Without this, Opinion degenerates into Abſurdity, as a Field runs to Weeds without a proper Cultivation. Such are the undoubted Principles of the Goſpel, where we are commanded to *prove all* Things and *hold faſt* that which is good; where we are not only allowed, but required *to be able to give a Reaſon for the Faith and the Hope that is in us.* This Principal is conſonant with the ſtricteſt Reaſon. It is *Falſehood* only that loves and retires into Darkneſs: *Truth* delights in the Day, and demands no more than a juſt and a ſtrong Light, to appear in perfect Beauty. A rigid Examination is its only Teſt: For we know by Experience, that even Obſtinacy and Error can endure the *Fires* of Perſecution; but it is genuine Truth, and *that* alone, which comes out pure and unchanged from the *ſeverer Tortures* of Debate.

The Connexion between *Religious Truth* and *Civil Freedom* being thus apparent, let me

me now in Concluſion add a few Obſervations, ſuch as may naturally ariſe from this Subject, as it regards our preſent Situation.

1. From theſe Principles we may, in many Caſes, gain a clear and certain *Criterion* of Religious Truth and Falſehood. Our Saviour hath told us, that the Truth *ſhall make us free:* Therefore whatever Opinions are advanced as Truth, if they tend to the Eſtabliſhment of Tyranny, we may be aſſured they are *Falſehood in Diſguiſe.* Hence we may gain no inconſiderable Evidence againſt the eſſential Tenets of the Church of *Rome,* as they are known in Fact, wherever they prevail, to be the common Inſtruments of Oppreſſion. To enumerate theſe, would at preſent be a Taſk too laborious; a general Idea is given of them under the firſt Diviſion of this Diſcourſe: Let it ſuffice therefore to obſerve here, that as the Head of that Church is the great Enemy of Truth and Freedom, the great Patron of Tyranny and Falſehood, he may at leaſt in a ſecondary

and

and figurative Senſe be juſtly accounted *Anti-Chriſt.*

2. From the Connexion which ſubſiſts between Superſtition and Tyranny, we may be warned againſt the ſpecious Pretences of *both.* Does the Papiſt profeſs only to impoſe his Tenets, while he pretends to be the Advocate for Freedom?—If he be ſincere, convince him of his Miſtake—if artful, reſiſt his Sophiſtry—for he is at that very Inſtant pleading the Cauſe, and preparing the Chains of Tyranny. On the other Hand, does the ſlaviſh Advocate for hereditary unalienable Right declare his Zeal for true Religion?—he is either blind or faithleſs;—for his ſole Intereſt and Hope lies in the Propagation of Ignorance and Falſehood.

3. From the mutual Connexion between Religious Truth and Civil Freedom we may obſerve, that the Views which true Chriſtianity opens to the Mind of Man, are a ſurer and nobler Foundation of Liberty, than any the ancient Heathens were ever poſſeſſed of: Even as far as Obligation is

ſuperior to Impulſe, and Principle to Paſſion: They give Mankind a juſter and more enlarged Conception of each other's Rights, than what unaſſiſted Reaſon could ever produce, even in the moſt polite and enlightened Ages. For, amidſt all the Triumphs of Liberty in *Greece* and *Rome*, we know, that altho' many had *a ſtrong Paſſion* for, yet few had *conſiſtent Notions* of, Freedom. The moſt unjuſt Conqueſts over peaceable Nations, the moſt barbarous Treatment of all who oppoſed the Progreſs of their Arms, were not only allowed as innocent, but boaſted of as glorious. Cities were ruined, Provinces plundered, and whole kingdoms laid in Aſhes, thro' an abſurd and impious Love of their Country; a Principle no better in many of its Conſequences, than the moſt cruel and accurſed Bigotry. Even among themſelves a whole Race of unhappy People, and innocent Children, were deſtined to a ſevere and endleſs Slavery, robb'd of all the natural Rights of Men, their Life only excepted, and that

too

too at the diſpoſal of an arbitrary Maſter. Thus Liberty ſeemed no more than the caſual Product of *high Spirit*, often of Pride and Revenge, ſeldom or never the Reſult of Rational Opinion: They were ſo meanly fond of monopolizing it themſelves, that they ſnatched every Opportunity of wreſting it from others: Aſpiring to the Name of Heroes, they fell below the Character of Men; and while they profeſſed to tread in the Paths of true Greatneſs, were notoriouſly falſe to the Rules of common Equity. How different are the ſentiments which Chriſtianity inſpires! This teacheth us, that the Laws of Juſtice and Charity ought to extend to all Denominations of Men; that the Rich and Poor meet together for each other's Good; that the Lord is the Maker of them all; that although our firſt and principal Cares ought to be fixed on thoſe who are moſt cloſely related to us by the Ties of Blood, Friendſhip, and Society, yet that no *excluſive* Regards muſt prevail, but our Bene-

volence, and (as far as in us lies) our Beneficence extend to the whole Race of Mankind: In a Word, that we muſt be *burning and ſhining Lights*, ſhedding our kindly Influences on all around us, according to that juſt Proportion which their *reſpective Diſtances* may demand.

4. Let me repreſent to you ſome of the terrible Calamities which the Union of Tyranny and Superſtition muſt have produced, had Providence, for the Puniſhment of our Sins, permitted their late Attempts to prevail. The dreadful Influence of Tyranny on the higher Ranks of Mankind; the fatal Conſequences which muſt flow from the Deſtruction of publick Juſtice, to all who are poſſeſſed of Preferments, Honours, and Eſtates, are ſo eaſily ſeen, and have been ſo often explained, that it were needleſs to dwell on this ſubject. But as the Effects of Tyranny on thoſe who earn their Bread by the Labour of their Hands, are not quite ſo evident; and as it hath been ſometimes inſinuated, during

the late Troubles, that it is a Matter of no Concernment to the lower Ranks of Mankind, what Form of Government prevails, it may not be amiſs to offer a few Thoughts on this Argument.

To you therefore, my honeſt and induſtrious Countrymen, I would now more particularly addreſs myſelf: And as it is certain that nothing but Liberty can make Commerce flouriſh, ſo nothing but the Succeſs of Commerce can give Life and Vigour to your reſpective Crafts. You have lately ſeen, that on the very Approach of Tyranny, your ſeveral Occupations began to languiſh and decay: But had this mighty Evil eſtabliſhed itſelf among us, it would have thin'd the Land like a devouring Peſtilence; ſo that the greateſt Part of you muſt either have periſhed with Hunger, or have ſubſiſted by Theft and Robbery. Conſider farther, that you now live under the Protection of a King, who hath ever held ſacred the Property of his meaneſt Subject; who never made you the Inſtru-

ments of private Ambition or Revenge; nor ever led you to the Field, but for the Defence of your Families, your Friends and Country: But had you received the Yoke of a Tyrant, you muſt ſoon have felt and ſoon lamented the Change: Rights and Privileges you muſt have bid farewell to,—nay, to the very Name and Condition of Men: You muſt have been doomed to be regarded as ſo many Droves of Cattle, the Property of a giddy and deſpotic Maſter, who would only have watched the Opportunity of ſelling your Lives to his own Advantage, and then dragg'd you forth to the Slaughter. Even thoſe few among you who had been ſuffered to continue your Employments, muſt have ſunk under the common Calamity, and laid no Claim either to your Limbs or Labour: Exorbitant Taxes on your honeſt Induſtry, together with other Methods of vile Policy, muſt have drained you to the laſt Farthing: That comfortable Food and Raiment which you now divide with thoſe that are dear to

you, muſt have been exchanged for Want and Wretchedneſs; till you had been convinced of this melancholy Truth,—That a Tyrant will make the utmoſt Penny of every ſlave in his Dominions, that hath either a Head to contrive, or a Hand to work with.

And as to the Conſequences of Popery and Superſtition—it is evident you muſt have been equally involved in theſe, with the greateſt of Mankind: Nay, they muſt have fallen on you in the moſt diſtreſsful manner, as you muſt have been the fartheſt removed from all the Means of Knowledge and Inſtruction. The Word of God, which now adminiſters Peace to you in Proſperity, and Comfort in Affliction, that bleſſed Word muſt have been torn from you by the Hands of Bigots: and though new Opinions could not have been forced upon you by outward Terror, yet muſt you either have lived in a continued and ſinful State of Diſſimulation, or have been led without Mercy to the Stake. But then your

innocent Poſterity—how deplorable muſt have been *their* Lot!—deprived of all the Means of religious Inſtruction,—alienated from the Knowledge of God,—transformed into a Race of Slaves and Bigots;—ſo *cruel*, as to perſecute even to Death thoſe who had never wrong'd them;—ſo *mean*, as to lick the Duſt from the Feet of thoſe who had deprived them of every earthly Bleſſing;—ſunk in a State worſe than that of total Ignorance, an abſurd and perverted Faith;—a Faith which renders its Proſelytes the Deſtroyers of their own Kind—which roots out all the natural Impreſſions of Humanity, and infuſes the Spirit and the Cruelty of Hell!

Such muſt have been the Fate of our ſelves and our Poſterity, had Providence ſuffered the late Rebellion to ſucceed. Yet let no one think theſe Repreſentations made with a View to exaſperate any Perſon againſt the unhappy Inſtruments of it: Heaven (working by the Courage and Conduct of an illuſtrious Prince) hath at length

length put them in our Power: And tho' their Guilt be deep, yet were it the Height of Meanneſs to inſult over their Misfortunes. The moſt becoming Part for every private Perſon is, to leave them to the Juſtice of our excellent Laws, tempered by the wiſe Mercy of a gracious King.

Laſtly therefore, and above all, let us on this occaſion turn our Reflections on our ſelves; and as we are happily poſſeſſed of Truth and Freedom, ſo let us uſe them as we ought. If they have not their proper Effect on our Lives and Manners, if they do not produce in us a ſuitable Advancement in Piety and Virtue, it were even ſcandalous to boaſt that we enjoy the Benefit of them. Let me add, that the proper Uſe and Application of theſe Benefits, are the only means by which we can hope for their Continuance among us. If private Vice ſtrikes at the Foundation, the grand Fabrick of our Conſtitution muſt inevitably fall, and leave us an

eaſy

eaſy Prey to the future Attempts of Tyranny and Superſtition. Let theſe Conſiderations therefore determine us to be ſteady in our Obedience to the Dictates of *Divine Truth*, and temperate in the Enjoyment of *true Liberty:* That the Knowledge of pure Religion may render us wiſe and good, and that in the Poſſeſſion of our juſt Rights we may be free, yet not uſing our Liberty for a Cloak of *Maliciouſneſs* *, but as the Servants of that God, whoſe Service is *perfect Freedom*.

* 1 Pet. ii. 16. The original Word κακια, here tranſlated *Maliciouſneſs*, is with good Reaſon thought by ſome Critics to imply *Sedition* or *Rebellion*. See *Law's* Conſiderations on the Theory of Religion, p. 248. *Benſon* on the Place.

The Mutual Connexion between Religious Truth and Civil Freedom;

Between Superſtition, Tyranny, Irreligion, and Licentiouſneſs:

SERMON II.

Preached at the

Cathedral Church of CARLISLE,

During the ASSIZES held there for the Trial of the REBELS.

THE

Mutual Connexion between Religious Truth and Civil Freedom;

CONSIDERED IN

A SERMON, &c.

JOHN, Chap. viii. Ver. 32.

Ye ſhall know the Truth, and the Truth ſhall make you free.

THUS we ſee the mutual Connexion between Superſtition and Tyranny; between Religious Truth and Civil Freedom: We have obtained a Criterion of Truth and Falſhood, — a Caution againſt the Pretences of Bigotry and Oppreſſion; —a Proof of the ſuperior Excellence of Chriſtianity

Chriſtianity over ancient Paganiſm, conſidered as a Foundation of true Liberty; —a View of the united Conſequences of Popery and lawleſs Power; — and laſtly, we have touched upon a moſt cogent Motive to a ſtrict Obſervance of the Dictates of Truth and Freedom.

It is my Deſign, on the preſent Occaſion, to proſecute this Argument in a more particular Manner;—to convince you, that altho' the open Attempts of Tyranny and Superſtition have met with their deſerved Fate, we are by no means yet ſecure in the Poſſeſſion of Truth and Liberty, ſo long as we abuſe and pervert them;—that although we have deſtroyed the declared Enemy that came to *ſpread Deſolation in open Day*, we muſt guard with renewed Diligence againſt the ſecret Adverſary that *ſoweth his Tares in the Night Seaſon*; — that there are other Foes of Truth and Freedom, beſides thoſe already mentioned; leſs apparent indeed, and therefore the more dangerous; in their Nature equally connected

connected with, and ſupported by each other; and in their Conſequences no leſs deſtructive of all the Bleſſings of Society. Theſe are *Infidelity* and *Licentiouſneſs*. In my following Diſcourſe therefore I ſhall conſider,

I. The mutual Connexion between *Licentiouſneſs* and *Irreligion*.

II. The ſtrong Connexion theſe have with *Tyranny* and *Superſtition*: And

III. I ſhall ſubjoin a few Obſervations.

Let us then firſt conſider how powerfully Irreligion and Licentiouſneſs produce each other.

That Atheiſm and Irreligion tend to Licentiouſneſs and Vice, will appear indiſputable to thoſe who conſider the Nature of Man. The Brute Creation are chained down by their ſeveral Inſtincts, guided by the Hand of Providence; they are effectually and uniformly drawn to a particular Syſtem of Action, from which they never vary: But Man, who hath not ſo ſtrong

a Byaſs

a Byaſs laid upon his Paſſions, either as to their Objects or Degrees, he, it is evident, ſtands in need of a higher Principle in order to regulate his Actions. This Regulation nothing can totally effect, but a juſt and lively Faith in an All-mighty and All-ſeeing God. It is not to be deny'd, but the Fear of human Laws operate powerfully with moſt Men; yet many Crimes muſt needs eſcape their Cognizance, and many elude their Power. It muſt be allowed, that the Love of Reputation would preſerve at leaſt the Appearance of Virtue in the common Occurrences of Life; yet as to this Principle, let but Vice preſent her more powerful Allurements, and ſhe need not much doubt of a compleat Conqueſt. Some, it is granted, would be led to the Practice of Virtue by that noble Self-ſatiſfaction which attends it; yet even this, unleſs to a few Minds of uncommon Strength and Greatneſs, could never be ſufficient *to carry us through all Temptations, and make us perfect in every good Work.* But with regard

regard to the Generality of Mankind, where the refined Paſſions are weak, and the ſelfiſh Appetites headſtrong, *there* Irreligion muſt be attended with the moſt fatal Conſequences: It muſt leave them to the Suggeſtions of their own Luſts, thoſe *blind Leaders of the Blind*; thoſe deceitful Wild-fires, whoſe irregular Motions *may* indeed *poſſibly* conduct them in the right Way, but more *probably will* miſlead them into that Path, which goes down to the Chambers of Death.

To this general Doctrine an Objection hath been urged with much Art and Diligence, by a great but ſceptical Genius *. He affirms, that religious Faith is of no important Conſequence with regard to Morals; becauſe, if we examine the Conduct of Mankind, we ſhall ſee thoſe, who pretend the greateſt Zeal for Religion, no leſs the Slaves of Paſſion and Vice, than the declared Advocates of Infidelity;—

* *Bayle* on Comets, *paſſim*.

that there have been Men of *both* Characters equally fam'd for Worth and Diſhoneſty; and that in general the Actions of Men are determined by their *natural Temper*, and not at all by Principle. Theſe Propoſitions he endeavours to ſupport by a great Variety of Examples.

The Objection carries indeed the Appearance of Force; yet upon a near Examination, this entirely vaniſhes.

It muſt be owned, That in moſt Countries a great Part of what is called Religion, deſerves no other Name than that of *Abſurdity made Sacred*; That the Commands of God are ſwallowed up and loſt in the Traditions of Men: And it were ſtrange indeed, ſhould Bigotry and falſe Religion produce that Uprightneſs of Heart, that Perfection of Morals, which is the genuine Effect of Truth.

It muſt be owned, that, with regard to Religious Principles, every Man has the Power of being a *Hypocrite:* That Knaves, in order to be accounted honeſt, may appear

pear devout. And we may reaſonably ſuppoſe, if we conſider the innumerable Artifices of Villany, that the outward Profeſſion of Religion becomes a frequent Diſguiſe to an atheiſtical and corrupted Heart.

It muſt be owned, that even where true Religion is known and profeſſed, it is ſeldom properly inculcated: The Sanctions of future Rewards and Puniſhments, from which it derives its Force, muſt be very ſtrongly impreſs'd on the human Mind, ere they can work their full Effects, becauſe they are *diſtant* and *unſeen*. The Senſes and their attendant Paſſions are continually urging their Demands, ſo that nothing but a Habit of Reflexion thoroughly fixed, can poſſibly reſiſt their Sollicitations. Thus for want of a proper Impreſſion, religious Principles are ſeldom *gained*, and therefore ſeldom *operate*.

But where a *ſincere* and *lively* Faith takes Place: where the Mind is convinced of the Being of a God—that he *is*, and is a *Rewarder* of them that diligently ſeek him;

—where *a Habit* is gained of connecting this great Truth with every Thought, Word, and Action,—there it may juſtly be affirmed, that Piety and Virtue *cannot but* prevail. To ſay in a Caſe of this Nature, that Man will not act according to his Principle, is to contradict the united Evidence of Reaſon and Experience. We ſee how true Men commonly are to their Principle of Pride and miſtaken Honour;—how true to their Principle of Avarice or miſtaken Intereſt;—how true to their Principle, of a Regard to human Laws: They are thus conſiſtent in their Obedience to theſe various Principles, becauſe they have ſtrongly connected theſe ſeveral Views of Pride, Avarice, and Fear, with their own Happineſs: Therefore, when-ever the religious Principle takes place at all, whenever it becomes in the ſame Manner *habitually* connected with the Happineſs of the Agent, it muſt needs become *infinitely* more powerful than *theſe*; becauſe the *Good* it promiſeth, and the *Evil* it threatens, are

infinitely

infinitely greater and more *laſting*. Hence it appears that the Corruption of Mankind, even in thoſe Countries where the pureſt Religion is profeſſed, does not ariſe from the *Weakneſs* of religious Principle, but the *Want* of it.

As to the Force of *natural* Temper, it is great indeed: But they who think it innate or unalterable, ſeem to have made no deep Enquiries into the Heart of Man. Habit is allowed to be a ſecond Nature; and on Examination it will probably appear, that what we call Nature is but the firſt Habit. Every moral Habit ſeems to ariſe from a View of Happineſs, and every View of Happineſs is a Principle of Action. Thus the more we look into the Conſtitution of Man, the more we ſhall be convinced, that Principles are not ſo much formed by *natural Temper*, as natural Temper is formed by *firſt Principles*.

It may be farther obſerved in Favour of Religion, that even where it is not ſo thoroughly inculcated as to become a con-

ſiſtent Principle of Action, yet it may ſtill have a frequent and conſiderable, though a partial and imperfect Influence. Tho' you ſuppoſe all Mankind of ſuch a capricious Nature as not to be ſteady to any particular Principle, yet ſtill the religious one will mix with the reſt, and naturally prevail in its Turn. And this is certainly a common Caſe among the looſer and more inconſiderate Ranks of Men; who, altho' by no means *uniformly* ſwayed by the Precepts of Religion, are yet *frequently* ſtruck with Horror at the Thought of Actions peculiarly vile, and deterred by the Apprehenſion of an All-ſeeing God from the Commiſſion of Crimes uncommonly atrocious.

Thus Religion, where-ever *ſincerely* and *habitually* embraced, is the natural Parent of Integrity and Virtue: Whereas Atheiſm, at beſt, leaves a Man to the Impulſe of Appetite and Paſſion. The religious Man hath gained a full View of his Sovereign Good;—the Atheiſt muſt ſeek it in the Darkneſs

Darkneſs and Irregularities of his Temper. The one keeps his Eye fixed on the Poleſtar that leads him aſſuredly to Happineſs; —the other becomes the Sport of every Guſt of Paſſion,—a Prey to the Tempeſts of his own Heart. The Chriſtian reveres his Nature, as he is one of the Sons of of God, and *Heirs of Immortality*; — the Unbeliever deſpiſeth himſelf as the Work of Chance, as being no more than one of *the Beaſts that periſh.* The firſt looks up to Heaven with Hope and Joy;—the latter which way ſoever he turns his Eyes, meets with nothing but Deſpondence and Deſpair. In a Word, Religion includes and inforces all the *Obligations to Virtue*;— Atheiſm, all the *Temptations to Vice.* And though it is admitted that ſome noble Characters would, under any Circumſtances, purſue Virtue for its own Sake; yet if we figure to ourſelves a Man *deprived* of all the Hopes, and *let looſe* from all the Fears of a Futurity, nor yet guarded by an uncommon Share both of Philoſophy and *fine*

Temper, we ſhall with Reaſon conclude, that his Sentiments are as juſtly as they are elegantly deſcribed in the following Paſſage of the Book of Wiſdom: —— *We are born at all adventure, and we ſhall be hereafter as tho' we had never been;—our Body ſhall be turned into Aſhes, and our Spirit ſhall vaniſh as the ſoft Air: — Come on therefore, and let us enjoy the good Things that are preſent; let us fill our ſelves with coſtly Wine and Ointments, and let no Flower of the Spring paſs by us: Let us crown our ſelves with Roſe-buds before they be withered; let none of us go without his Part of our Voluptuouſneſs; let us leave Tokens of Joyfulneſs in every Place; for this is our Portion, and our Lot is this. Let us oppreſs the Poor that is righteous, let us not ſpare the Widow, nor reverence the white Hairs of the Aged; but let our Strength be the Law of Juſtice* †.

Thus *Infidelity* and *Atheiſm* ſtand connected with *Licentiouſneſs*, which on its

† Wiſdom, Ch. ii.

Part

Part tends no leſs to the Propagation of *Infidelity*.

It is the natural Effect of moſt Vices to cloud the Underſtanding; to involve it in that Darkneſs which themſelves delight in. When the Heart is immerſed in Senſuality, the ſuperior Faculties lie neglected: Reflexion is regarded as impertinent and troubleſome, becauſe it is an Enemy to falſe Pleaſure; and is therefore induſtriouſly baniſhed from the Circles of the Licentious. Thus the Eye of the Soul is cloſed, and all farther Improvement in Religious Truth becomes utterly impoſſible. Even though a pious Education hath fixed the Principles of Religion, yet a high Degree of Vice can eaſily deſtroy them. The licentious Man hates the Light of Conſcience and Religion, becauſe it diſcovers to him his own Unworthineſs; He therefore takes Pains to extinguiſh that Luſtre which he cannot ſupport; and is never at reſt till he hath formed to himſelf a Syſtem of Opinions as dark as his own Practice, — ſuch

as

as may ſuit the Irregularity of his Conduct, and ſooth him in the Poſſeſſion of his beloved ſins. Thus with much Pains he labours to be blind, and *lives* himſelf into Infidelity and Error.

Hence the reciprocal Connexion between *Infidelity* and *Licentiouſneſs* is evident: Let us now ſee how both theſe ſtand connected with *Superſtition* and *Tyranny*.

It will doubtleſs appear a Paradox to many, that any Relation or Affinity ſhould ſubſiſt between Things ſo oppoſite in their Nature: Yet they will be found on Examination to encourage and produce each other in a great Variety of Reſpects.

Superſtition, though the avowed Enemy of Irreligion, is yet very frequently the Source of it. Where ridiculous Notions are advanced as divine Truths, and impoſed as ſuch on a deluded People; *there*, when-ever Thought and Reflexion exert their Power in any Degree, they muſt at once throw off the received Abſurdities, as being repugnant to common Senſe. Thus the

the firſt Step from Bigotry is to Atheiſm: For the deluded Perſon having been bred in the Belief of Impoſſibilities, no ſooner opens his Eyes, than he throws off all Religion as abſurd; becauſe, in the Light he hath always viewed it in, it is really ſo. This Obſervation is abundantly confirmed by Fact: Among the ancient Heathens the Popular Belief was ſuperſtitious, the Philoſophical Tenets were atheiſtical: And it is well known that Superſtition, in her modern Dominions, divides her Empire with the groſſeſt Infidelity.

Superſtition is no leſs connected with Licentiouſneſs of Manners: Not only as it tends to produce Irreligion, but from its proper and immediate Operations. It generally inverts all the Dictates of Morality, as well as common Apprehenſion; and inſtructs its Votaries to *ſtrain* indeed *at a Gnat*, but to *ſwallow a Camel*. It emboldens them to hope for Heaven by the Practice of Ceremony and Grimace, tho' they wallow in all manner of Vice and Impurity:

Impurity: The leaſt Deviation either in *Geſture* or *Opinion* is conſigned to eternal Death, — but to mitigate the Rigours of this Sentence, *a Tax abſolves the Guilt of Adultery and Murder!* By its Influence blind Faith takes place of rational Aſſent, outward Pomp of inward Piety; and the idle Fopperies of an impious Devotion are made ſacred at the Expence of true Holineſs and Virtue. Thus Morals decay, and Licentiouſneſs takes Root: While the grand Promoters of Falſhood make their Market of Ignorance and Vice, well knowing how naturally a blind Underſtanding is connected with a wicked Heart.

Tyranny is no leſs the Parent of Infidelity and Vice: An Oppreſſor deſires to ſee neither Religion nor Honeſty in his Train: They are not for his Purpoſe; they are too ſevere and ſtubborn, and cannot bend to the Dictates of his Will. Hence where-ever Oppreſſion reigns, the Virtuous and Juſt are diſcountenanced, baniſhed, or proſcribed; the Wicked and Abandoned

Abandoned are careſſed, are rewarded. Atheiſm is encouraged, becauſe it promotes Corruption; Corruption is encouraged, becauſe it is the ready Tool of Power: Thus Virtue and Religion languiſh; Infidelity and Vice triumph: The one becomes the Road to Greatneſs, the other to Neglect and Ruin.

We ſee then in what Manner *Superſtition* and *Tyranny* ſtand related to *Irreligion* and *Licentiouſneſs*: It only remains now to be conſidered how theſe in their Turn promote the Cauſe of *Tyranny* and *Superſtition*.

Could Irreligion and Licentiouſneſs ſubſiſt by their own Force, their natural Hatred of Bigotry and Oppreſſion would effectually prevent the Growth and Power of theſe Uſurpers. But ſuch is the Conſtitution of Things, ſuch is the eſtabliſhed Order of Cauſes and Effects, that Atheiſm and Vice are of a Self-deſtroying Kind, and bear the Seeds of Ruin in their own Texture. No free People were ever *long* atheiſtical

and corrupt, becauſe no corrupt and atheiſtical People could ever *long* continue free. Irreligion and bad Morals are a Diſtemper of ſuch Malignity to a State, that unleſs they are timely expelled, they at once effect *its* Ruin and *their own*. They diſſolve all thoſe natural Principles on which Societies are built —— Sincerity, Temperance, Juſtice: They introduce abandoned Luxury and deadly Corruption—the fatal Enemies of Mankind, which work darkly indeed but deeply, and are the more terrible becauſe unſeen! Theſe cruel Deſtroyers level all the Barriers of Freedom, private Benevolence and publick Spirit; and deliver up an abandoned devoted People an eaſy Prey to the Inroads of Ambition and Tyranny.

Thus we obtain a general and enlarged View of theſe ſeveral Principles, and (if we may ſo ſpeak) of their mutual Action and Re-action on each other. Superſtition renders a Monarch oppreſſive, a People ſlaviſh; —Tyranny leads the Prince to Superſtition;

tion, the Subject to Credulity. Religious Truth is the Parent of Civil Freedom—this in its turn becomes the Support of Religious Truth. Infidelity promotes Vice—Vice confirms Infidelity. Superſtition and Tyranny beget Atheiſm and Licentiouſneſs--and theſe (forgetting as it were their own Nature) eſtabiſh Bigotry and lawleſs Power.

If we examine Fact, we ſhall find the Truth of theſe ſeveral Connexions confirmed by the Hiſtory and Revolutions of all Ages, and all Nations. We there ſee Superſtition and Tyranny going hand in hand, mutually ſupporting and ſupported, taking their Progreſs and fixing their Dominion through all the Kingdoms of the Earth--overwhelming it in one general Deluge, as the Waters cover the Sea: Here and there a happy Nation emerges from their Empire, breathes for a while in the enlightned Regions of Truth and Freedom; till in their appointed Time, Licentiouſneſs and Irreligion appear, ſap the Foundations of the

the Fabrick, and ſink it in the general Abyſs of Ignorance and Oppreſſion.

I ſhall now conclude with a few Reflections drawn from the Subject under Conſideration.

1. Hence we may make an Eſtimate of the comparative Evils and final Effects of Atheiſm and Superſtition, as they regard Society. Plauſible Apologies have been offered for *both* by their reſpective Advocates: But after all, as to their immediate Operations, it is ſcarce poſſible to determine with Propriety, which are *univerſally* more pernicious; becauſe they are widely different, according to the Education, Rank, and Conſtitution of thoſe on whom they fall. Bigotry is perhaps leſs to be dreaded amongſt *a People*, and *more* among the higher Ranks of Men, than Irreligion: *This* is moſt terrible where the ſenſual Paſſions are ſtrong; *That*, where the Imagination is more active. But then as to their final Conſequences---though it may indeed be ſaid in Mitigation of

Atheiſm,

Atheiſm, that it cannot long ſubſiſt by its own Force—though it be urged, that Superſtition knows how to eſtabliſh her Power, and rivet the Chains which ſhe impoſes—yet Irreligion is no leſs to be abhorred, as it is the *ſure Means* to a *ruinous End:* It deſtroys its own Evils indeed, but only to bring on greater, becauſe more laſting. It is therefore equally terrible to Society with that Tyranny and Superſtition which it produces; and may be compared to a furious Torrent that ſweeps away the Works of Art and Virtue, and rolls down with continued Rapidity, till itſelf and the Wrecks it hath made are devoured by the great Deep.

2. We may here take Occaſion to obſerve the Weakneſs and Folly of an Objection often urged by the Advocates for Atheiſm and Licentiouſneſs, againſt ſome of the Principles laid down above. They tell you, that Irreligion and Vice are not of that deſtructive Nature to Society, which Prieſts and their Followers pretend; be-

cauſe we ſee many powerful Kingdoms, and particularly a *neighbouring one*, which hath flouriſhed for many Ages, while Licentiouſneſs in Manners and Opinion hath been in its Aſcendant. — The Fact objected is true; and the Anſwer is eaſy.—The deſtructive Nature of Infidelity and Vice is only aſſerted with reſpect to *free* Governments. But *that neighbouring* Kingdom, ſo often the unworthy Object of our Envy and Imitation, is in a ſtate of deep and confirmed Slavery. The ſhadowy Appearances of Freedom and Happineſs which ſtill ſubſiſt there, are confined to a ſmall Number of Men, and are the Effects of an *accidental* Taſte, often of a *falſe* Politeneſs: But as to *the Many*, it is certain they are buried in the very Depth of Servitude, Bigotry, and Wretchedneſs. Such a Government therefore (if a Government it may be called, which hath many Evils beyond a State of Nature) ſuch a Government, I ſay, hath little to fear from the Enemies of Liberty. When Infidelity and Vice have

nothing

nothing to *oppoſe*, they have nothing to *conquer*; and where no Freedom *is*, there no Freedom can be deſtroyed. The Eſtabliſhment of Oppreſſion is the very Evil we dread from Atheiſm and Immorality: So that in *that* and ſuch like Kingdoms their Work is already done: They have finiſhed their Courſe, and founded the Empire of Tyranny and Superſtition; with whom however they are ſuffered to live in a kind of amicable Alliance (ſuch as hath been already explained) not indeed as Equals, but Inferiors; and are allowed to carry on their own Deſigns in a dependant Manner, ſo far as they are ſubordinate to the grand Schemes of ſpiritual and temporal Oppreſſion.—Thus the Malignity of Atheiſm and Licentiouſneſs is ſeen alike in every Light, whether we view them as they deſtroy Freedom, or eſtabliſh Tyranny.

3. It ought not therefore to be regarded as a Chimæra, as a Conjecture only to be laughed at, that the Emiſſaries of *France*

and *Rome* ſhould be ſent among us on their fatal Errands, under the Appearance of *Infidels* and *Atheiſts*. They are deeply practiſed in all the Arts of Treachery, and know that to undermine *privately* is to undermine *effectually*. They know how natural the Tranſition is from Licentiouſneſs to Slavery; they know that the outward Form of a Conſtitution cannot long ſubſiſt, when its Vitals are corrupted; and they know that the Vitals of every State are the *Principles* and *Morals* of a People. More eſpecially at preſent, as their Attempts of declared Violence have miſcarried, we may be aſſured they will be indefatigable in the more hidden Methods of Deceit. Theſe are now become their only Reſource; outward Force hath proved ineffectual; Argument and Reaſoning they are too wiſe to attempt: But as their Spirit is of that active and implacable Nature, as to leave no poſſible Means untried, ſo it is reaſonable to believe their preſent Game will be, to ren-

der

der us the Inſtruments of our own Deſtruction.

4. Finally therefore and above all, let us guard againſt their Attempts by a ſtrict Adherence to the Dictates of Truth and Freedom: Theſe are of a permanent and ſelf-ſupporting Nature; and while ſincerely obeyed, do effectually *ſecure* all the Bleſſings they *produce*. So long as we are thus true to ourſelves, to the Laws of Liberty eſtabliſhed in theſe Kingdoms, and to the Laws of that Goſpel from which they are copied, we need not be alarmed at the Approaches of Superſtition and Tyranny. Truth and Freedom have that native Energy which baffles all the Attempts of Falſehood; and *Britain, like the Hill of Sion*, ſhall be *a fair Place, and the Joy of the whole Earth, which may not be removed, but ſtandeth faſt for ever*. If on the contrary, Irreligion and Licentiouſneſs gain Ground among us, our Ruin is determined, is inevitable. The Hiſtory of every Age and every People—the Riſe and Fall of mighty

Kingdoms—the Examples of upright and flouriſhing, of corrupt and expiring States —all theſe unite with one Voice to tell us, that Piety and Virtue *only* can make us *free* —that Infidelity and Licentiouſneſs will certainly *enſlave* us: That the Admiſſion of Profaneneſs, Debauchery, and Corruption, will inevitably *ſink* us in that *general Deluge* of Slavery and Ignorance, in which the Nations around us lie involved: But that if we practiſe thoſe Truths we know, and rightly uſe that Freedom we enjoy, we ſhall be *eſtabliſhed as on a Rock*; we ſhall riſe above the *Waves* that threaten us; *though they toſs themſelves, yet ſhall they not prevail; though they roar, yet ſhall they not paſs over us:* We ſhall be preſerved by that Almighty God who *rules the raging of the Sea, and the Madneſs of* Mankind; who can ſay alike to the furious *Ocean*, and the cruel *Invader—Hitherto ſhalt thou come, and no farther—here ſhall thy proud Waves be ſtayed.*

ON

ON THE

DUTY

OF

CHARITABLE DISTRIBUTION.

On the DUTY of

CHARITABLE DISTRIBUTION.

A SERMON, &c.

1 St. JOHN, Chap. iii. Ver. 17.

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him; how dwelleth the Love of God in Him?

ALTHOUGH the Act of relieving the Neceſſitous be generally acknowledged as an amiable *Virtue*, yet it ſeems not commonly regarded as an indiſpenſable *Duty*, without which we cannot hope for Acceptance with God. The Generality of Thoſe who are beſt able to relieve the

Wants of the Indigent, ſeem to regard the Practice of this Virtue as a Matter chiefly within the voluntary Deciſion of their own Breaſts, as if it had never been commanded as a Chriſtian Duty: they are ready perhaps, to *commend* the Act of Beneficence; and ſometimes, perhaps, to *deride* it: But to *adopt* this Virtue, — this they too frequently regard as a Thing which they are at Liberty to *do*, or to *omit*, at Pleaſure.

That we may take away every plauſible Pretence therefore, from a Principle ſo full of Danger to themſelves, and of Iniquity to others, I ſhall endeavour to trace this Duty to its Foundation. In this Diſcourſe, then, I ſhall,

Firſt, lay before you the Principle, upon which this Duty of aſſiſting and relieving the Poor and Neceſſitous, is unalterably founded.

Secondly, I ſhall conſider the various Motives which may urge us to the conſiſtent and continued Practice of it.

Thirdly,

Thirdly, I ſhall point out the proper Methods and Objects of our charitable Aſſiſtance and Relief.

And firſt, the Principle on which this great and eſſential Duty is unalterably founded, will appear from the following Conſiderations.—All the Goods of Nature, the Fruits of the Earth, the Beaſts of the Field, the Fowls of the Air, and the Fiſhes of the Sea, were given to Man for his Suſtenance and Uſe. The very Voice of unaſſiſted Nature proclaims this Truth; and the revealed Word of God hath confirmed what Nature teaches, that "All was made "for All." This great Principle ſtill remains in its natural State, *unimproved* and *uncorrupted*, among the *brute* Creation.

But as the Neceſſities of Man impell him, no leſs than his Paſſions lead him, to a State of Civilization and Society, ſo the neceſſary Effect hath been a Limitation of this common Right of the Enjoyment of the Goods of Nature, by the Diſtinction and Eſtabliſhment of *particular Properties*.

On

On the firſt Idea and Foundation of *Property*, many refined and metaphyſical Diſtinctions have taken Place. It hath been, by various Authors, reſolved into the Act of Labour, the Act of Poſſeſſion, the Act of Conqueſt; and the Idea of *Thine* and *Mine* hath been ſaid to be connate with, and natural to, the Mind of Man. But if we more attentively inveſtigate human Nature in all its various Conditions and Aſpects, we ſhall find this vague Idea of Property hath aſſumed ſo many various and even contradictory Shapes, that although the Art of Logic may wrangle, yet ſound Reaſon and good Senſe will tell us, that Property can have no other Baſis in Nature, than *mutual Conſent* confirmed by *Cuſtom*.

This mutual and general Conſent will appear to be manifeſtly founded in Neceſſity: Becauſe it is the only apparent Means of preventing that univerſal Contention, Bloodſhed, and Ruin, which would inevitably enſue, were Mankind allowed at large

large to claim and ſeize the Goods of Nature. Whether a State of Nature be a State of Peace or War, is a Queſtion that hath been much debated by ſpeculative Men. Had they founded their Speculations on Facts, and had Recourſe to Nature as their firſt Authority, they would have ſeen that their reſpective Syſtems were equally chimerical; that the *ſocial* Qualities of Man would often lead him to a State of *Peace*; and his *ſelfiſh* Qualities would ſometimes impell him to a State of *War*: and that theſe would naturally ſucceed each other, as incidental Circumſtances might ariſe. In Proof of this, we may not only alledge the Practice of thoſe ſavage Tribes, who approach the neareſt to, if they do not actually live in, a State of Nature: But we may farther appeal to that of civilized Kingdoms, which, with reſpect to each other, are nearly, if not altogether, in that natural State. And here we find, that wherever any mutual Intercourſe is carried on, a variable and ſucceſſive

ceſſive State of Peace and War univerſally ariſes.

The Neceſſity, therefore, of the Eſtabliſhment of Property, appears beyond a Doubt. And yet, as Force or Cunning are often building their Poſſeſſions on the Ruin of Integrity, Simplicity, and Weakneſs; it ſo comes to paſs, that thoſe Goods of Nature which, before ſuch Compact, had laid in common for the Uſe of All, are often ſwallowed up by particular Poſſeſſion, and rendered ſubſervient to the Pride, the Luxury, or the Avarice of a Few; while the reſt of Mankind, who by Nature have an equal Claim, are preposterouſly and cruelly cut off from the Uſe of thoſe things which they ſtand moſt in need of.

It muſt be granted, that in moſt of the Kingdoms of the Earth, the Inequalities of Property are too great, either for the public Peace of the whole, or the private Happineſs of the Individuals, whether Rich or Poor. The Miſeries which ſuch a defective

a defective State of Things muſt give Riſe to (though but a ſmall Part of thoſe which a general Diſſolution of Property would occaſion) are evident enough on a bare Recapitulation, ſuppoſing Self-Love to be predominant. Oppreſſion, Hardheartedneſs, and Cruelty, on the one Hand; on the other, Want, Repining, Theft, Robbery, and Sedition, muſt be the certain Conſequence.

What Remedy, then, can be applied for the Removal of ſo great an Evil? That Limitation of Property to a certain Value, which ſome ancient Republics eſtabliſhed; —or that Diſſolution of *particular* and *private* Property, and the ſtoring up the Goods of Nature, to be diſtributed by eſtabliſhed Laws for the common Uſe of the whole Community; which is the Principle and Practice of an extraordinary modern Republic †; — theſe are Models, indeed, which a Legiſlator may imitate, in laying the firſt Foundations of a Com-

† The Republic of *Paraguay*.

monwealth.

monwealth. But in Kingdoms already built, and formed on the fortuitous Events of Time, every Reform of this Kind is eſſentially precluded. Not only the *Self-Love* of powerful Individuals, already poſſeſſed of exorbitant Property and Power, but (what would at leaſt be equally untractable) the eſtabliſhed Ideas and Principles of *Right* and *Wrong*, would conſpire to render every Scheme of this Kind abortive and impracticable.

To prevent, therefore, or to remedy theſe dreadful Evils, the great Principle of Chriſtian Charity comes in. Chriſtianity repreſents all the Goods of Nature, as flowing from God alone; and this only for the Benefit of all his Creatures: It commands the Rich to regard themſelves as no more than the Stewards of theſe Creatures, ſeconding and enforcing the Voice of Reaſon and Nature, which tells us they were deſigned for the Uſe of All; and therefore ought to be diſtributed and diſpenſed by thoſe who are *legally poſſeſſed* of

of them, in ſuch manner as may beſt anſwer the Purpoſe of their Creation, that is, the Benefit and Happineſs of all mankind. Thus we ſee, what noble and ſalutary Conſequences ariſe from the great Principle of Chriſtian Charity, where it takes Root in the Heart. It inables Mankind to maintain the Uſe of *Property*, for the Maintenance of good Order, and the Prevention of Strife; at the ſame Time, by its generous Influence, creates a Kind of *Community of Goods*, deſtroying thoſe Evils which the *Inequality* of Property, and the *ſelfiſh Abuſe* of it, too naturally tends to create.

On this firm and unalterable Foundation the Duty of a charitable Diſtribution ariſeth. And on this Principle it appears, that our Care of the Neceſſitous is by no means to be conſidered as a voluntary Act of Virtue, which we may perform or remit at Pleaſure. God, by the Appointments of his Providence, hath put

into the Hands of the Rich thoſe Things which he manifeſtly intended for the Benefit of All: If, therefore, they lock them up, or by an improper and intemperate Uſe, deny a juſt Part of them to thoſe for whoſe Good they were created, no leſs than for the Advantage of the *legal* Poſſeſſor, they fruſtrate all the Ends of God's Providence; and in ſome inſtances, create a more numerous Train of Evils, than thoſe which the Appointment of Property was intended to prevent or remove. Thus, in our charitable Diſtributions, we do no more indeed than apply our wealth to the Purpoſes of the original and true Proprietor, who is God: And hence we are led clearly to the Truth contained in the Text, that our Beneficence to the Neceſſitous and Diſtreſſed is the ſureſt Teſt of our Love not only of Man but God; and that a Defect in this great and indiſpenſable Duty is a Proof that we not only deſpiſe our Fellow Creature, but likewiſe *Him* who made him. *He that hath this World's Good, and*

ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in Him?

Thus firmly and unalterably founded, therefore, is the Duty of charitable Diſtribution. Let us now, Secondly, conſider the various Motives, which may urge the Rich to the conſiſtent and continued Practice of it.

And firſt, on Account of their preſent Satisfaction of Mind, and with a View to a rational and true Enjoyment of Wealth, they ought to attend to the continued Practice of this Duty. —— The Intereſts of this Life, tho' much thought and talked on, are indeed but little underſtood. Great Pains are generally taken to acquire a Fortune; but very little Care employed, how to make it the Means of a ſincere and laſting Happineſs. In ſetting out upon this univerſal Purſuit of human Life, Men ſeem to think that if they can but acquire Wealth, Happineſs will of Courſe ariſe: The Gratification of their

ruling Paſſions being the only Thing in View, they take it for granted, that this being once obtained, they cannot but be happy. But alas! when they reach the deſired Point, they begin to know and feel the contrary: They grow faſtidious and fantaſtic in their Deſires; and thus their Wants multiply faſter than the Means to gratify them. Hence they are often farther from true Happineſs, than when they firſt ſet out in their Purſuit. They find themſelves poſſeſſed of all the external Means of Felicity, and yet are conſcious to themſelves that all theſe flattering Inſtruments of Happineſs are deceitful and vain; and, except only in the temporary Fit of ſome fleeting and ſenſual Enjoyment, receive the ſtrongeſt inward Conviction, that the moſt unbounded Wealth can only purchaſe to them Diſappointment, Repinings, and Diſguſt.

All this ariſeth from a Fact which is evident to common Senſe, if we will but apply it to what we ſee around us, that

" true

" true Happineſs depends much more on " the inward State of the Mind and Paſ- " ſions, than on thoſe Things which are " *without:* And that unleſs our Paſſions " be regulated by ſome ſteady and con- " ſiſtent Principle, the Poſſeſſion of Riches " (as it affords perpetual Occaſions and " Temptations to extravagant Indulgence) " is more likely to produce a Diſorder and " Miſery in the Mind, than to give us true " Peace and laſting Felicity." Now the only Principle which can effectually regulate the Heart of Man, is that of rational Religion: And hence, where this Principle is not in Force to direct the Application of Wealth, the Poſſeſſor generally floats at large on a boundleſs and ſtormy Sea of Paſſion, deprived of Helm, Star, and Compaſs, by which alone he might regulate his Courſe. Even in Minds of the happieſt Frame, falſe Delicacies ariſe; together with an exquiſite and painful Senſibility on the moſt trifling Occaſions; theſe bring on an Impatience of Diſappointments, while at

the ſame Time they create them. But in Minds leſs happily formed, where the Paſſions are naturally turbulent and ſtrong, here the uncontrouled Uſe of Wealth commonly leads to more fatal Conſequences. The ruling Appetite generally takes the the Lead, and blindly precipitates the deluded Man into ſome ſudden and unſuſpected Ruin.

Thus Diſeaſe of Body, Diſcontent of Mind, or Loſs of Eſtate, are the natural Conſequences of a ſelfiſh and inordinate Uſe of Riches. The firſt is overwhelmed by redundant Humours, the ſecond clouded by gloomy Appetites, or the third exhauſted by intemperate Expence; thro' the rich Man's immoderate Attention to Himſelf and his private Gratifications. On the other Hand, the Man of Wealth who turns his Thoughts on his Duty to God, who cheriſhes that natural Compaſſion which God hath implanted in the human Breaſt, who attends to the Wants of others, and has the Courage to open his Heart and his

Purſe

Purſe to the Neceſſities of his diſtreſſed Brethren;—ſuch an one lays in a laſting Fund of Happineſs to Himſelf: He cheriſheth every pleaſing Paſſion that can make glad the Heart of Man: Love, Hope, Peace, and Joy, are the conſtant Companions of his Soul: The Vigour of his Mind remains unſhaken by the Aſſaults and Temptations which Wealth throws round him: And that Opulence, which is a Curſe to the Weak and Selfiſh, becomes the Occaſion of his trueſt Happineſs.

Again: As the Rich ought religiouſly to attend to the great Work of charitable Diſtribution, as the neceſſary Means of regulating their own Deſires, ſo the Welfare of their Families and Children ought to be a farther Motive to their exemplary Practice of this Duty. Indeed, this Regard to Children is often laid hold of as a plauſible Excuſe for an immoderate and ſelfiſh Attention to Wealth, and a total Neglect of the Neceſſitous and Diſtreſſed. But this Principle, when carried to ſuch

an Exceſs, as to prevent or deſtroy all Attention to Deeds of true Charity, will be found no better in the End with Reſpect to *Children*, than it hath already been found with Reſpect to *Self:* Nor will any Man find the true Intereſt of his Sons or Daughters promoted by ſuch a Conduct. For as it ſuppoſeth (what is certainly true) that he muſt, by Degrees, diveſt himſelf of all generous and moral Feelings for the reſt of Mankind, as well as of all Love and Senſe of Duty to his Creator; ſo, his Children will naturally and inevitably imbibe the ſame Turn of Thought, which will take Poſſeſſion of their Hearts, and rule their Conduct through the ſucceeding Periods of Life. Thus they are early prepared for all Kinds of Selfiſhneſs and Vice, and therefore laid open to all Kinds of Miſery. This is commonly verify'd in Fact: a Miſer and a Prodigal being generally the alternate Diſgrace of large Eſtates, where the more generous Principles of Religion, Charity, and Beneficence, are neglected or derided.

On

On the contrary, if the Rich Man hath Children to inherit his Fortune; the ſame ſalutary Principles, which are inſtilled by their Parent for their own Happineſs and that of others, will bring back a large Return of Comfort and Satisfaction to Himſelf, in that Duty and rational Conduct which will rule all their Actions: This will render them grateful to their Parents, kind to their Relations, juſt and charitable to all Men; and thus happy in Themſelves, as they are the Means of Happineſs to Others. The nobleſt and moſt valuable Inheritance that a Father can leave his Child, is that of an honeſt and generous Mind.

The laſt Motive I ſhall urge for the Performance of this great Duty, is the Security of your future and eternal Welfare, in a better World than This. We ſee, it is the poſitive Command of God, that we regard and relieve the Wants of the Neceſſitous. We ſee, the Performance of this Duty is made (as in the Text) the very

Teſt

Teſt of our Love to God himſelf. Our Saviour always mentions it as the great and ruling Circumſtance, without which, we cannot hope for Acceptance in the great Day of Retribution; declaring that he will regard every Performance, and every Failure, in this Duty towards our Fellow Creatures, as if done or omitted towards Himſelf. And indeed, if we impartially conſider the Genius and Tendency of a Religion that comes from God, and reflect that one of its main Ends muſt be the leſſening of the Miſeries, and promoting the Happineſs of Mankind; — this Duty, as here ſtated, muſt in its own Nature, appear to ſtand among the firſt and moſt eſſential Commands; becauſe, without it, we have ſeen that Miſery, Diſorder, and general Ruin muſt ariſe; and becauſe every Failure in it hath an unalterable Tendency to produce theſe Conſequences.

Not only ſo; but a ſelfiſh Attention to Wealth tends ſtrongly to withdraw our Affections from God and Virtue; and com-

pleats

pleats our Alienation of Mind from all that is praiſe-worthy; from all that can intitle us to the Favour of Heaven. It renders Mankind forgetful of all thoſe Virtues which become their Station, inſenſible to the Feelings of Mercy and Compaſſion, negligent of every Duty which in the leaſt Degree interferes with the Calls of ſelfiſh Gratification. — Either it begets an inſatiable Avarice, which ſteals inſenſibly on the Soul; and corrupts it under the plauſible Appearance of Frugality and Prudence. — Or elſe exorbitant Wealth is abuſed, ſo as to miniſter only to Pride, Luxury, or Intemperance. — Nay, many have found the Art of reconciling theſe Extremes; turning Rapacity into a greedy Steward for Prodigality. By all which Means, or any of them, the Soul is robbed of every good and praiſe-worthy Quality that can recommend us to the Favour of God here, or render us capable of partaking the Happineſs of the Bleſſed hereafter.

Such,

Such, therefore, and ſo ſtrong are the Motives which may induce us to relieve the Neceſſitous and diſtreſſed. But as great Miſtakes are frequently committed by generous Minds, in the Act of Charitable Diſtribution; ſo its proper Modes and Objects will deſerve to be particularly conſidered.

ON

ON THE

DUTY

OF

CHARITABLE DISTRIBUTION.

SERMON II.

On the DUTY of

CHARITABLE DISTRIBUTION.

1 St. JOHN, Chap. iii. Ver. 17.

Whoſo hath this World's Good, and ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him; how dwelleth the Love of God in Him?

HAVING thus eſtabliſhed the indiſpenſible Duty of charitable Diſtribution on its juſt and unalterable Foundation; let us now proceed to point out the proper Methods and Objects of it.

And here, it will be neceſſary, firſt, to ſhew the Invalidity of a plauſible Pretence, which

which would deſtroy the very Eſſence of this Duty: A Pretence which is the more dangerous, as it founds itſelf on the Maxims of a ſpecious but falſe Philoſophy.—It is pretended, then, that the Principle of a charitable Diſtribution is ſuperfluous and uſeleſs; becauſe, if the Rich do but ſpend or ſquander the Incomes of their Eſtates, the Money will diſtribute itſelf; and without any Intention of the firſt Proprietor, like Blood circulating from the Heart, will fall into all the various Channels of the Body politic, in that juſt Proportion which their reſpective Situations may demand.

The Objection is plauſible, yet void of Solidity and Truth. For, firſt, ſuppoſing the Effects to be ſuch as are here repreſented with Reſpect to the Neceſſitous, yet they would be bad with regard to the Rich themſelves. They who abound in Wealth, and enjoy, or rather ſquander it thus without Principle, are certainly expoſed to all the Effects of a ſelfiſh Uſe of Wealth, whatever be the undeſigned and (to them) the

the accidental Conſequences of their Expences. They ſtand expoſed to the ſame Diſorders of Body, are a Prey to the ſame Uneaſineſſes of Mind, are liable to the ſame Loſs of Eſtate by Extravagance, as if no ſuch Effects followed with Reſpect to the Neceſſitous. In a word, having no Balance to their Paſſions, their Wealth becomes a perpetual Temptation and a Snare; and therefore, tho' ſuch a fortuitous and blind Diſtribution ſhould relieve the Miſeries of the Poor, it could never ſecure their own Happineſs.

But farther: This Kind of Diſtribution by mere Expence, can never effectually relieve the Neceſſitous. Its natural Effect on the Rich (as every Obſerver may daily ſee) is an abſolute Contempt of the lower Ranks of Mankind. Inſolence and Oppreſſion, therefore, are its certain Conſequences. It breeds an Impatience of Contradiction, an Unfeelingneſs of Mind, a Diſregard to Equity and Juſtice: By all which, the Poor are more likely to be

trod underfoot in the Proſecution of their common Rights, than relieved in their extraordinary and uncommon Neceſſities.

Again, therefore, this Method of Diſtribution can never be effectual, becauſe they who ſtand moſt in need can never be ſuccoured by it. For the mere Act of expending Wealth can never affect any of the lower Ranks, but thoſe who labour. Theſe, indeed, will claim and obtain their Share, tho' perhaps it be accompanied with Inſolence, Griping, and Oppreſſion. But the helpleſs Young, the Sick, and Aged, as they can bring nothing into the common Stock or Coffers of the Public; ſo, upon this blind and ſelfiſh Syſtem of Bargain and Sale, they muſt languiſh and die in Miſery. —Nay, what is yet worſe, while the helpleſs Innocent are thus left deſtitute of Relief, the Aſſociates of Wickedneſs are often fed to the Full. The Companions of the Rich Man's Vices, the Pandars of his Will, the Miniſters of his miſguided Paſſions, are the Sharers of his Wealth; while Penury

nury and ſtarving are the Lot of the blameleſs Unfortunate.

A ſecond Excuſe for an Exemption from this Duty muſt likewiſe here be obviated, which is the pretended Sufficiency of *Poor-Laws* for the Maintenance of the Neceſſitous.—And ſo much muſt be owned, that *Poor-Laws* well made, and well executed would do much towards the Relief of the Needy: But that they can never ſtand in the Place of a true Spirit of Charity, will appear from conſidering them either in their *Formation* or *Execution*.

If they are formed merely on the Principles of Prudence and Policy, void of a charitable Zeal, they will always be of a rigid, and often of a cruel, Complexion. The only Foundation on which we can hope for an equitable Law, is, where ſome Kind of Equality in Feelings or Condition ſubſiſts between the Lawgiver and thoſe who are governed. In every other Inſtance, the Prevalence of Self-Love will render Laws deſpotic and oppreſſive. Now,

the Feelings of Compaſſion are the only Circumſtance by which the wealthy can be put on any Kind of Level with the Poor: And therefore, if the uncharitable Rich, for their own Safety or Convenience, make Laws for the Maintenance of the Poor, they muſt on all the Principles of common Experience be tyrannical and oppreſſive. The ſelfiſh Views with which theſe Laws are framed, will naturally produce ſuch Circumſtances of Narrowneſs, Debaſement, and Contempt, towards the Poor, as are ſometimes more grievous to human Nature than Want itſelf. — We may farther affirm with Truth, that even ſuppoſing Laws to be formed on the Principles of Charity, they can never extend to all Caſes, even of common Want, much leſs to the unforeſeen Events which produce uncommon Neceſſities. For the Objects of every Law muſt be particularly deſcribed; and ſuch is the Variety of Diſaſters, to which the human Race is ſubject, that no particular Deſcriptions, however circumſtantial

tial and preciſe, can poſſibly include them all.

Again: Laws for the Maintenance of the Poor muſt ever be defective in their *Execution*, unleſs aided and inſpirited by true Charity: Becauſe on the ſame Principle as already laid down, they muſt generally be executed in a deſpotic and cruel Manner. Inſtead of Fathers or Brethren, the diſtreſſed will find themſelves in the Hands of unrelenting Taſkmaſters, who will often compel them to make Brick without Straw; and the ſole Return for their moſt aſſiduous Endeavours will be a Mixture of Severity and Contempt.

Add to theſe, another Circumſtance of Defect, which muſt ever attend Poor-Laws, both in their *Formation* and *Execution*. They never can effectually ſeparate the good from the bad, the worthy from the worthleſs; ſo as relieve and reward the one, in Preference to the other. The Circumſtances which diſtinguiſh Merit from Demerit are often ſo delicate,

ſometimes ſo little known, that the *Law-Makers* can never ſufficiently *delineate*, nor the *Executors* of the Law ſufficiently *diſcern* them.

It appears, then, that Laws for the Relief of the Neceſſitous can never effectually ſucceed, unleſs carefully watched by a generous Spirit of Charity. By the Intervention of This, they may indeed become the eaſieſt and moſt general Means of our charitable Aſſiſtance, in all common Caſes: But in more extraordinary Inſtances, it is evident, they never can ſupply the Place of a perſonal and charitable Diſtribution, flowing from the immediate Hand of the Beneficent.

It now remains, that we point out the proper Objects of this great Chriſtian Duty.

Firſt, all they, who through natural Infirmity, Age, Sickneſs, or accidental Diſaſter, are rendered incapable of Self-ſupport by Labour, are by Right of Nature intitled to our charitable Aſſiſtance and Re-

lief. On this known Topic it were unneceſſary to inlarge: I ſhall therefore quit it, in refering to its true and unalterable Foundation, as explained in the preceding Diſcourſe.

Among this number, more particularly, we are bound to relieve our *neighbouring* Poor, and to give them even a Preference (in common Caſes) to thoſe who are more diſtant in Situation. The Reaſon of this is manifeſt: Our Neighbour's real Wants are better known to us, than theirs who are farther removed from our Obſervation. Hence, if every Man's Charity were directed to his neighbouring Poor, and to theſe chiefly, the really Neceſſitous would be relieved; nor would their Bread be ſnatched from them by thoſe unknown Cormorants, whoſe Wants are often feigned.

Again: Among this Number, a Selection ought to be made of the moſt *worthy:* Not to the total Excluſion of even the Worthleſs; but as a Diſtinction and Encouragement given to Virtue. I mean not a Pre-

ference ſhewn in Favour of the fawning or canting Hypocrite, who often has the Name of God in his Mouth, while Envy and Wickedneſs are in his Heart; but to thoſe who in their low Station have been remarkable for their Induſtry, Humility, Contentment, and Reſignation to the Will of Heaven.

Beyond theſe common Objects of our Charity, there is ſtill a higher Sphere for Beneficence to ſhine in: In its large and generous Gifts beſtowed on thoſe, who by inevitable Misfortunes have been *reduced* from a flouriſhing Condition either of Wealth or Competence, to a State of Neceſſity and Want.—This we ought to regard, not only as a Virtue, but as an indeſpenſable Duty incumbent on the Rich, towards thoſe who, within the Sphere of their Obſervation and Power, come into this Liſt of the Unfortunate. The Obligation to this Duty is founded on the ſame Reaſons with that which binds to the Relief of the Neceſſitous in more common Caſes.

For

For as it appears above, that the whole Produce of the Creation was intended for ſuch a Diſtribution as might beſt ſecure the Happineſs of All; ſo it follows, that they who are fallen from a Condition of Plenty to that of Want, are intitled to a more inlarged Beneficence than the common Neceſſitous; becauſe, by the inevitable and incurable Force of long-continued Habits, ſuited to their former State, the ſame Kind of Relief which would make the ordinary poor Man happy, would only tend to make theſe unfortunate Men more ſenſible of their Miſery. Such an apparent Relief, therefore, would indeed be a Puniſhment. Here then, not only a more ample Beneficence, but likewiſe a more private and delicate Manner in beſtowing, is neceſſary for the Relief of the Sufferer; who otherwiſe muſt be oppreſſed and made more miſerable, in Proportion as his Feelings are more generous and refined; if he be inſulted with an unkind and undiſcerning Aſſiſtance,

Aſſiſtance, in the common Methods of a public and charitable Support.

Theſe, therefore, being the proper Objects of our charitable Aſſiſtance; namely, They, who thro' natural Infirmity, Age, Sickneſs, or accidental Diſaſter, are rendered incapable of Self-ſupport by Labour; they more particularly, among this Number, whoſe Wants are beſt known to us by their nearneſs of Situation; or they who are beſt intitled to our Aſſiſtance from their Worth as well as their Neceſſities; or, laſtly, they who are fallen from a State of Proſperity to that of Want;—it follows, that the common *wandering Beggar* by Profeſſion, can never be a proper Object of our Charity; in as much as he comes under none of theſe Deſcriptions. He cannot be abſolutely incapable of Labour, becauſe the ſame bodily Powers which inable him to *wander*, will commonly inable him to *work*; and it is well known that the Generality of this Tribe, who are ſo great a Nuſance

Nuſance to the Public, will often idly haunt the Doors of the Rich for *one* Penny, while by honeſt Labour they might have earned *two*.—They cannot be called our Neighbours, whoſe Wants are beſt known to us, becauſe they are of no Neighbourhood, having no Home; but live at their Eaſe upon the Public, as Citizens of the World at large.—They cannot be put in the Liſt of the more *Worthy*, being generally allowed of a very different and even contrary Character; and their Way of Life leading them inevitably into Habits of Idleneſs, Impudence, Hypocriſy, and Thieving.—They cannot be ſaid to have fallen from a proſperous to an adverſe State; as they are commonly bred to the Trade of Begging from their Infancy; this Profeſſion being indeed hereditary, delivered from Father to Son, and from one Generation to another.

As the Laws of our Country have declared this Practice illegal, ſo if the Laws were duly attended to, theſe Obſervations had

had been ſuperfluous. But as Men of real Humanity are often betrayed into a Breach of theſe Laws by a miſtaken Compaſſion, it ſeemed neceſſary to ſet this Subject in its true Light. Hence then it appears, that whoever relieves the wandering Beggar, not only violates the Laws of his Country, but indeed does an unkind Office both to the Perſon who taſtes his miſtaken Bounty, to the really Neceſſitous, and to the Society of which he is a Member.—He is unkind to the Beggar himſelf, becauſe he confirms him in an unlawful Occupation, an Occupation which tends to produce and ſtrengthen Idleneſs, Hypocriſy, and Fraud: He is unkind to the really Neceſſitous, becauſe he gives to an Impoſtor a Share of that Bounty which was deſtined to relieve their unfeigned Wants: He is unkind to the Public and his Country, becauſe he encourages a Tribe of uſeleſs and pernicious Vagabonds, who if not thus emboldened by a miſtaken Charity would be compelled

to labour for their Bread, and become uſeful Members of the Community.

All that hath here been ſaid concerning him who relieves the wandering Beggar, may with equal Truth be affirmed of the miſtaken Mildneſs of the Magiſtrate, who abſtains from puniſhing him. For if the Law was put in Execution, the Vagabond would be nipt in the Bud, and effectually intimidated from iſſuing forth on his Adventures. And we may juſtly add this Obſervation, both with Regard to the Man who relieves, and the Magiſtrate who neglects to puniſh the Vagabond, that neither of them inwardly approve their own Conduct: They are ſenſible of the Impropriety of their miſtaken Mildneſs, and wiſh they could bring themſelves to act up to the Dictates of a manly Principle, rather than to thoſe of a falſe Compaſſion.

From theſe united Conſiderations, therefore, it is evident, that either in relieving or permitting the wandering Beggar, inſtead of fulfilling, we violate the Duty here enjoyned:

enjoyned: Inſtead of encouraging Induſtry and Virtue, we become the Patrons of Idleneſs and Vice: Inſtead of feeding the helpleſs and indigent, we feed the worthleſs and the lazy: Inſtead of being the Friends, we become the Enemies of our Country.

Great Pity it is, then, that the Laws relating to this Practice are not ſtrictly, and even rigorouſly put in Execution: As it would not only remove a great and notorious Evil: but would likewiſe be attended with this farther Conſequence, that the Attention of the Rich would be more ſtrongly and effectually turned on the Wants of their poor Neighbours; whereas, in the preſent State of Things, their Minds are often tainted with an Averſion to all Acts of Beneficence, from thoſe frequent Impoſitions and Frauds which they experience in their ill-placed Gratuities to idle Vagabonds.

Beyond theſe Objects of our charitable Aſſiſtance here enumerated, there yet remains *one*, which deſerves a particular Conſideration.

ſideration. I mean, the *Children* of the Neceſſitous. In which Number may be juſtly included, not only the Children of thoſe who are themſelves the proper Objects of our Charity, but likewiſe Thoſe of the induſtrious Labourer or Mechanic, who although able to maintain himſelf and Family, may yet be unable to give his Children a proper Education.

Now, tho' the Poor of every Age, who are incapable of Labour, have a natural Right to our Care and Benevolence, yet our Liberality can never be ſo well beſtowed, as in ſecuring the proper Education of poor Children; becauſe by the ſame Sums given, we do them Services infinitely greater than we can beſtow on the full-grown or the aged. For after a certain Time of Life, we can have little Hope of rectifying their Morals, even by the moſt ardent and generous Efforts of our Charity: Their Habits and Vices are already too ſtrongly rooted, to be effectually removed either by our Munificence or our Inſtruction. But their Children,

ren, if ſo fortunate as to fall under the Care of the Good and Charitable; are like tender Shoots under their forming Hand, capable of being faſhioned into any Shape; of having their Crookedneſſes of Mind ſet ſtreight, their Obliquities eaſily and effectually corrected.

More particularly, the Children of the Neceſſitous in great and populous Cities have an uncommon Claim to the Charity and Compaſſion of Mankind. In Country Villages, if the Poor be ſometimes diſtreſſed and ignorant, yet the few ill Examples they meet with, the few Opportunities of abandoned Wickedneſs, and the more tolerable State of Religion and Morals in theſe ſolitary Scenes, are ſo many happy Checks to their Progreſs in Vice and Villany. But he who views the State of the uninſtructed Poor in great Cities, views human Nature in its loweſt and moſt abject State of Miſery, Wretchedneſs, and Profligacy: Urged by Want, let looſe to every Impulſe of inordinate Appetite by frequent Opportunity

tunity and Secrecy of Action, tempted by wicked Examples, inflamed by evil Communication and intoxicating Liquors, their Life is too generally a horrid Compound of Riot and Diſtreſs, Rapacity and Thieving, Proſtitution and Robbery, Wickedneſs and Deſpair. In a Word, they commonly adopt all the Vices of untamed Savages, without the Counterbalance of their Virtues.

To reſcue their yet innocent Children from Crimes and Miſeries like theſe, is ſurely a Work of the trueſt Charity and Beneficence: Not only to relieve their bodily, but alſo their ſpiritual Wants; and prevent the Inveteracy of thoſe evil Habits which ariſe from a vicious Education: not only to furniſh them with the external Bleſſings of Bread and Raiment; but to feed their Souls with that Food which is from Heaven; and, as the Prophet *Iſaiah* nobly expreſſeth it, to "cloath them with "the Garments of Salvation."

This Branch of Charity, therefore, appears eſſentially a Duty, incumbent on us as Men and Chriſtians. The laſt and the preſent Age have been remarkably diſtinguiſhed by their Attention to this great Duty. The Merit of ſuch upright Intentions is far above any Praiſe that can here be given: But as Miſtakes have undoubtedly been committed in the Manner of eſtabliſhing theſe Schools of Charity, and ſuch Miſtakes as have given the Enemies of Religion a Pretence for Cenſures; it may not be amiſs, (while we acknowledge the good Effects which in ſome Degree ariſe from the preſent Eſtabliſhment) to point out the Circumſtances in which an Improvement might render them ſtill more ſalutary.

1. One Circumſtance of Improvement, which might be wiſhed at leaſt, tho' perhaps not ſo eaſily executed, in theſe Schools of Charity, is that of reſcuing the Children from the ill Example and Influence of their

their Parents. A Point indeed of great Importance, were it in the Power of Charity to accompliſh. 'Tis but too well known, that in many Inſtances (tho' certainly not in all) they loſe at Night a great Part of what they gain by Day. Their continued Intercourſe with their unhappy Parents is a perpetual Check to their Progreſs in Religion and Virtue. But how ſo great a Plan could be effected, without removing them intirely from the Parent's Care, and making them the Children of the Public, ſeems not eaſy to determine. The beſt and moſt practicable Method of accompliſhing this End in Part might be, the continued Care of the higher Ranks in inſpecting the Morals of their Parents, diſcouraging their Vices, and rewarding their Attention to the real Welfare of their own Children: And thus by Degrees the good Principles imbibed by the one, would naturally be reflected, and throw its happy Influence on the other.

2. Tho' Knowledge in a certain Degree, and of a certain Kind, be uſeful to poor Children; yet a Limitation of Knowledge ſeems no leſs neceſſary; An Ability to read the Goſpel, and to receive with Humility the great Truths it contains, is perhaps as far as Prudence, Policy, or Charity, would adviſe in their Education. Farther than this, it is certain that a Smattering in Knowledge puffeth up inſtead of edifying: It tends to make them wiſe in their own Opinion; more ready to diſpute than obey: and hence diſqualifies them for that humble and laborious State, to which the Providence of God hath decreed them.

3. It ſeems neceſſary, that Habits of continued Induſtry ſhould be made a Part of every poor Child's Education; and ſhould be regarded as a Circumſtance no leſs eſſential and important than the Acquiſition of uſeful Knowledge and religious Principle itſelf. This Conduct ſeems requiſite, not only as Induſtry is a Guard

to

to every one's Virtue and Religion; but likewiſe becauſe a Habit of Induſtry makes indeed a Part of every poor Man's Virtue. For as bodily Labour is the Duty to which he is allotted thro' Life, ſo this Duty can never be ſuſtained without an early Habit of Induſtry. Here then, in a new Senſe, we may apply the moral Maxim of the wiſe King; "Train up a Child in the "Way he ſhould go, and when he is old "he will not depart from it." Thus if a Child is early inured to Labour, the Habit of Induſtry becomes as it were a Part ot him. As he knows no Indulgence, he ſubmits with Content and Chearfulneſs to his allotted State, and is happy in himſelf, and uſeful to his Country. On the other Hand, if the firſt Habits of Youth are laid in Eaſe and Indolence, tho' Reaſon and Inſtruction may lead, or Neceſſity impel him to labour for his Bread, yet his Habits already acquired, will for ever hang like a Byaſs on his Mind, and fill him with Repinings, Diſcontent, and Wretchedneſs.

Great Dangers therefore, muſt ever ariſe, from educating poor Children without giving them early Habits of Labour and Induſtry: They muſt be generally unhappy in themſelves, and often pernicious to the Public.

Upon the Whole, therefore, it were perhaps to be wiſhed, that the Circumſtance of early Labour might be made, in Appearance at leaſt, the principal Object in theſe Schools of Charity. This would remove all Colour of Objection from that Quarter whence Objections have chiefly come. Not only ſo; but the Influence of ſuch an Eſtabliſhment would have excellent Effects on the Minds of the Children themſelves. It would make an early and laſting Impreſſion on their Minds, of their being deſtined to a Life of continued Induſtry: Whereas, if Labour (tho' enjoined) ſhould only be enjoined as an incidental Circumſtance, their Thoughts and Wiſhes would ever be running on a Life of Eaſe. The great Circumſtances of Inſtruction

and

and Morals would not be the leſs, but even more effectually inſtilled, if brought in, as Things ſecondary to Induſtry and Labour. For theſe laſt being what muſt ingroſs the chief Part of their Time through Life, if they are not made principal from the Beginning, will hardly be ſubmitted to in their proper Degree, when Leiſure and Inſtruction have once been regarded as the capital Objects of their Time and Attention. Thus Induſtry, and moral and religious Inſtruction, would happily go hand in hand; and their Union would be ſo natural and ſtrong, that there would be little Danger of their future Separation thro' the ſucceeding Periods of Life.

On the USE *and* ABUSE *of* EXTERNALS *in* RELIGION.

A SERMON.

PREACHED AT THE

CONSECRATION

OF

St. JAMES's *Church in* WHITEHAVEN.

On the Use and Abuse of EXTERNALS in RELIGION.

St. John, Chap. iv. Ver. 23.

But the Hour cometh, and now is, when the true Worſhipers ſhall worſhip the Father in Spirit and in Truth.

THE great Force of Religion on the Minds and Morals of Mankind, hath been ſo generally acknowledged, that in all Ages and Countries in the known World, it hath ever been made a Part of the publick Concerns of State, to encourage and protect it. Yet, to the Diſgrace of human Nature we muſt confeſs, that the Inſtitutions of Religion have been too generally

generally abuſed; inſomuch that ſome have made it a Queſtion, whether the Miſchiefs it hath occaſioned, put into the Scale of Reaſon, would not out-weigh the good it hath produced. Tho' it would bring no Diſgrace on true Religion, to acknowledge the Miſchiefs of falſe Zeal in their full Extent; yet I do not think the Aſſertion true: It ſeems to have ariſen from thoſe Impreſſions to which the human Imagination is ſubject, when it takes not Reaſon for its Guide. The miſchievous Effects of falſe Zeal have generally been publick and notorious, breaking forth into Wars, and the Subverſion of Empires: on the contrary, the good Effects of true Religion have been, and ſtill muſt be, of a permanent and ſilent Nature; working effectually, but ſecretly, on the human Heart; and infuſing themſelves by gentle Degrees thro' all the Faculties of the Soul. Here then we plainly ſee the Reaſon, why the miſchievous Effects of falſe Religion may ſeem to overbalance the good Effects of *true:*

Every Eye gazes with Wonder on the Storm, that levels Towers and Foreſts, and ſweeps away the Labours of Mankind; while the Dews of Heaven fall unnoticed by the common Eye; tho' by their ſilent Influence they *crown the Harveſt* with Plenty, and make *the Vallies to laugh and ſing*.

Yet great, no doubt, and terrible have been the Miſchiefs of miſtaken Zeal: of Zeal, contending not only about Doctrines, but Places and Modes of Worſhip. About Things deſigned and inſtituted for the Ends of Peace; but perverted by Superſtition to the Purpoſes of Diſcord. Our bleſſed Saviour, knowing what was in Man, ſeems, in the Paſſage here cited from the Goſpel, to have intended a total Prevention of this perſecuting Spirit; by declaring that neither particular Place nor Mode of Worſhip would be of any intrinſic Value under the Chriſtian Diſpenſation: that the local and peculiar Ceremonies of Judaiſm, were to give Way to a Religion

of

of a more exalted Nature: that the Hour was now come, when the true Worſhipers ſhould worſhip the Father in Spirit and in Truth.—Not with the painful Rites and Ceremonies required by the Law, which only ſhadowed that which Chriſt perform'd; but with that more ſublime and ſpiritual Worſhip which ſhould ſuit the Genius of Criſtianity. — *For the Father*, ſaith he, *ſeeketh ſuch to worſhip him.*

That this is the Import of the Words, will appear, by conſidering the Context: The Explanation of which, will at the ſame Time diſcover to us the Reaſon of this ſeeming Mutability in the Will of God; who deals not with his Creatures according to the abſurd Rigour of the Law of the *Medes* and *Perſians*, *which altereth not:* but while himſelf ſits enthron'd in the Glories of unchangeable Wiſdom, condeſcends to the Weakneſs of his Creatures, and adapts his various Laws to their various Situation and Capacity.

At

At the Time of the Migration of the Jews from *Egypt*, the whole World was ſunk in Idolatry. They alone were bleſſed with the Knowledge of the true God. Yet even they were perpetually relapſing into the Abſurdities of Idol-worſhip. Hence that Load of peculiar Ceremonies was impoſed on them; all tending by various Means to one great End; that of keeping them pure from Idolatry, of ſeparating them from the Worſhip of the Pagan Nations that ſurrounded them, and confirming them in that of the true God. To this End the Temple was built, and the Worſhip eſtabliſhed at *Jeruſalem:* hither the whole Nation was obliged to reſort at ſtated Times, to prevent their Relapſe into Idolatry.

The *Samaritans* were a Sect who had divided fram the *Jews*; and for the ſame Ends had built a Temple on Mount *Gerizim*; where *they* likewiſe periodically performed the Ceremonies enjoined by the Law.

Theſe

Theſe Ceremonies, and this Separation of the Jews from the Gentiles, were deſigned by Providence to be continued till the Coming of Chriſt. But now a glorious Change was to take Place. The World was now prepared, by higher Degrees of Knowledge, for the Reception of the Goſpel. This was the Hour appointed for the Sun of Righteouſneſs to riſe, for his Light to be ſpread over the Face of the whole Earth. Every Circumſtance and Ceremony was now to be done away, that tended to keep up the former *Separation*; nothing to be eſtabliſhed, ſave what tended to a general *Union* of Mankind; and the peculiar, the local, and periodical Worſhip of *Jeruſalem*, to be ſwallowed up in that more ſpiritual Diſpenſation, which was deſigned to produce univerſal Peace and Charity.—And now we ſhall only need to repeat the Paſſage before us, in order to diſcover at once its Meaning and Propriety. The Woman of *Samaria*, deſirous of Information, ſays

ſays to Jeſus, " Our Fathers worſhiped " in this Mountain; and ye ſay, that in *Je-* " *ruſalem* is the Place where Men ought to " worſhip. Jeſus ſaid unto her, Woman, " believe me, the Hour cometh, when ye " ſhall neither in this Mountain, nor at " *Jeruſalem*, worſhip the Father. — The " Hour cometh, and now is, when the " true Worſhipers ſhall worſhip the Father " in Spirit and in Truth; for the Father " ſeeketh ſuch to worſhip him."

But as, in avoiding one Extreme, it hath too generally been the Fate of Mankind to fly to its Oppoſite; ſo here, this Declaration, which implies only the Abolition of the ceremonial Law, and the Eſtabliſhment of a more pure and ſpiritual Worſhip, hath frequently been miſinterpreted into an expreſs Command againſt all external Ceremonies and publick Religion. Not only unlettered Enthuſiaſts have often fallen into this Extreme; but we have heard one of Reputation and Abilities declare, that Chriſtianity is " no more than a

kind of divine Philoſophy exiſting in the Mind."

And indeed were Men in the Condition of Angels, this might, for ought we know, be true: but while we are in our preſent, more imperfect, and embody'd State, it will be found neceſſary, on impartial Enquiry, to call in *Externals* to our Aid, if we would indeed accompliſh that great *Purpoſe*, of worſhiping God in Spirit and in Truth. Let us therefore proceed to the Proof of this; and from this Proof will evidently appear the Efficacy, the Neceſſity of publick Religion, and the Reaſonableneſs of this Day's Solemnity.

1ſt. Therefore, the public Inſtitutions of Religion are neceſſary; becauſe, without publick Religion, Mankind in general would relapſe into a State of Barbariſm, and a total Forgetfulneſs of all Religion. I believe, it is no Breach of Truth or Charity to affirm, that a great Part of Mankind are ſo deeply immerſed in Buſineſs or Pleaſure, that they ſeldom turn their

Thoughts to God, ſeldom recollect either their Obligations to him, or their Dependance on him, ſave only when they are drawn by the ſtated Returns of public Worſhip. Some indeed are ſo hardened and unhappy, as to be Proof againſt every Call: But much greater Numbers are ſway'd by the arbitrary Power of Cuſtom: and yield to the Rules of *Decency*, when they would ſcorn thoſe of *Duty*. Now among this Number, there are none perhaps who receive not at leaſt ſome temporary Impreſſions of Religion; which tho' they work not their entire and full Effect, tho' they be ſoon choaked by the Cares and Pleaſures of the World, yet keep thoſe Cares and Pleaſure at a Stand, and prevent them from ſwallowing up the Soul in a total Degeneracy. Others there are, no Doubt, who by their Appearance here, are happily ſurprized into a Senſe of Piety and Religion; whoſe callous Hearts are ſoften'd and prepared for the Impreſſions of divine Grace, by the Solemnity of publick Wor-

ſhip; who come deaf to every Call but that of Decency and Cuſtom; but depart with a better Senſe of Things upon their Mind, rouzed from their Lethargy of Soul, to liſten to the warning Voice, which bids them return to *the right Way*, and *walk in it*.

2dly. Even among thoſe who in their private Devotions are moſt ſincere; external Acts and Ceremonies, when properly conducted, become real Aſſiſtances. There is that ſtrong and mutual Connexion between the Body and the Soul; between the Senſes and Imagination, the Paſſions and the Reaſon of Mankind, that they uniformly act and re-act upon each other; and by this mutual Rebound, work Effects which to a common Eye may ſeem almoſt miraculous. Is it not a general and a juſt Complaint, that the Mind of Man is drawn forcibly down from the Contemplation of divine Things, by the Allurements of the outward Senſes? What Leſſons of Morality have been given on this important Topic?

Topic? How often and how powerfully have Mankind been exhorted to avoid every inviting Temptation of Sight and Hearing; becauſe theſe, working on the Imaginations and Paſſions of Mankind, do inevitably ſink the Soul in every ſenſual Exceſs? Now ſo it hath happened, that many of theſe pious Moraliſts, not penetrating into the full Extent of the human Frame, have branded the Senſes and Imagination, as the natural Enemies of all Virtue: forgetting that, by a proper Application, they might be inliſted in her Service; and happily converted into natural Inſtruments of the nobleſt Purpoſes of Religion. For as many Objects of Senſe tend to debaſe the Mind, ſo there are others which no leſs tend to exalt it. Hence indifferent Things gain their Efficacy: For as the Soul, in common Life, is too generally drawn down by earthly Objects; ſo, it is the Province of publick Religion to counterwork their Operations, and elevate the Mind to the Contemplation of divine Things, by ex-

ternal and ſolemn Inſtitutions. Thus, the appointed Times of Worſhip will naturally put us in Mind of the Importance of that Work we are called to: The Grandeur, awful Silence, and Solemnity of the Houſe of God, when we enter into it, will naturally awaken thoſe Impreſſions of Love and Gratitude, thoſe Sentiments of Humility and Submiſſion, which are the proper Foundations of unfeigned Devotion. The humble Poſture of kneeling in Prayer,—of ſtanding up with a more aſſured Reverence when we praiſe our Maker,—the giving Voice and Accent both to our Prayers and Praiſes,—all theſe, as they are the natural Efforts of the Soul working on the Body; ſo, by a Rebound on the Imagination, they raiſe the Soul to new and higher Degrees of Fervour, tending to fix more warm and laſting Impreſſions of Devotion and Virtue on the Heart.

3*dly*. Beſides theſe great Effects, we muſt not forget the powerful Influence of Example in the Publick Worſhip of God.

By

By Example I mean not only that which works by Shame or Emulation, nor only that which awakens cool Reflection in the Mind, by both which Religion and Piety are indeed often promoted: But I mean that Sympathy of Soul ſo ſtrongly prevalent in human Nature, which, like Fire among combuſtible Matter, immediately runs thro' the Maſs, converting the whole into its own Likeneſs. The Paſſions are contagious. Fear, Hope, Grief, Joy, Exultation, and Rapture, ſhining forth in the Countenance of our Fellow-creatures, ſtrike themſelves into our Hearts, and awaken correſpondent Feelings in the Soul. Thus the Sight of a Congregation ſeriouſly united in Worſhip, does naturally inſpire additional Degrees of Piety and Reverence. Every Individual at once gives and receives new Fervours of Devotion: a Devotion far more animated than can eaſily be raiſed in the Retirement of the Cloſet. We become more ardent in Prayer; more attentive in hearing: and when the Voices of

the Congregation join with the Inſtrument of divine Praiſe, and the Powers of Harmony, our Hearts are doubly warmed with Gratitude, and then indeed do we worſhip the Lord *in the Beauty of Holineſs.*

4*thly*. Tho' each of theſe Effects, when ſeparately conſidered, are of great Weight; yet when united, they receive ſtill higher Degrees of Uſefulneſs and Efficacy, eſpecially when enforced by the Power of *Cuſtom*. Thoſe Places, Actions, Ceremonies, Poſtures, Forms of Worſhip, to which we have been long accuſtomed, and to which we have habitually joined the Ideas of Reverence, Piety, Sanctity, Gratitude, and Devotion, theſe, I ſay, will always affect us in the moſt warm and effectual Manner. This ariſes from a Quality in the Soul, called in the Language of Philoſophers, *the Power of Aſſociation*; thro' which the Imagination by repeated Acts joins Things together, which in themſelves are ſeparate: but I chuſe rather to call it by the more intelligible Name of Cuſtom.

Thro'

Thro' this frequent Repetition therefore, every accuſtomed Place and Form of Worſhip works a ſtronger Effect on the Soul; in Compariſon of which, any new adopted Form appears dead and powerleſs. To thoſe, the Imagination more forcibly joins the Ideas of Reverence and Sanctity; and is thence more effectually ſtirred up to a Fervency of Devotion.

And now, ſhall I need to explain to you the Propriety and Reaſonableneſs of this Day's Solemnity? Its Deſign is, "By a "legal, ſolemn, and publick Act, to ſe-"parate this Place from common Uſes, "and conſecrate it to the publick Worſhip "of Almighty God." Not that we can bring down or confine the Immenſity of the Godhead to the narrow Circuit of theſe Walls; that God, who dwelleth not in Temples made with Hands; whom even the mighty Temple of the Univerſe, the Heaven of Heavens cannot contain! But by this peculiar and ſolemn Deſtination, it is naturally fitted to ſtrike the human Mind

Mind with additional Degrees of Awe and Reverence. This Fact hath been ſo univerſally acknowledged, that all Ages and Nations according to their Apprehenſions of Religion, have concurred in the Practice of Conſecration. Yet the true Reaſon hath not always been apprehended: It hath often been practiſed on ſuperſtitious Motives. But the Practice, as *here* explained, and *here performed*, is not the Effect of a weak Superſtition, as hath been blindly ſuggeſted of late by ſome, who neither underſtood human Nature nor themſelves. It is the natural and genuine Reſult from the Conſtitution of the human Frame: which, as it always annexes the Ideas of Horror and Deteſtation to thoſe Places, where any notorious and execrable Act of Wickedneſs hath been committed; ſo it naturally joins the Impreſſions of Reverence and devout Reſpect to thoſe which have been ſolemnly dedicated to Religion and Virtue. Let us appeal therefore to Experience. Would any Man chuſe for the Place

Place of his Devotions a Dungeon, the Habitation of Criminals, or a Den, the Receptacle of Thieves and Robbers? Would he chuſe to purify his Mind in the Places where the impure and polluted Scenes of Drunkenneſs, Lewdneſs, and Debauchery are daily acted? Would not the Conſciouſneſs of theſe Abominations ſtrike upon his Soul, mix itſelf with every exalted and heavenly Contemplation, and like a muddy Stream falling into clear Waters, debaſe and contaminate their native Purity? Now in a Place ſet apart by ſolemn Deſtination to divine Worſhip, an Effect the very Reverſe of this takes Place. Every Object that preſents itſelf, brings along with it ſome Idea, ſome Image, ſome awakening Circumſtance of Sanctity or Virtue. As theſe flow in, the Soul diveſts itielf of every turbulent and unquiet Paſſion: Debauchery and Prophaneneſs are check'd in their Career; Hypocriſy relents; Cruelty ſtands ſubdued; and Revenge, for a-while, forgets its Nature. The

Soul,

Soul, thus cleanſed from its vicious Inclinations, becomes prepared for the Reception of every heavenly Influence. That God, to whom this ſacred Place is now dedicated, though every where and at all Times preſent, becomes here more intimately preſent to the Mind. Here the Love of a Saviour, by frequent and ſolemn Commemoration, becomes the natural Object of our Meditations and Gratitude. Here we more warmly acknowledge, and by that Acknowledgement acquire ſtill higher Portions of the divine Spirit of Grace. Here the Virtues of Faith and Hope, Meekneſs and Forgiveneſs, Goodwill and Charity, like ſo many Meſſengers from Heaven ſent down to conduct us thither, meet us at our Entrance; infuſing into our Hearts Peace and Joy, ſuch as the World cannot give. In a Word, every Object that we ſee or hear, works a ſtrong Effect on the human Frame; and conſpires to elevate the Soul, from the Love of earthly Things, to the Fruition of God

and

and Virtue. Such then is the Nature and Reaſonableneſs of this Day's Solemnity. A Solemnity adapted to the Frame and Capacities of Man. *Angels*, perhaps, need not ſtoop to it: *Brutes* cannot riſe to it. But the Man who feels not its Influence, muſt be either *Angel* or *Brute*; muſt be *above* or *below* the Condition of Humanity.

In Conſequence of theſe Truths, give me now Leave to add ſome few Obſervations.

1*ſt*. Having thus fixed the Nature and End of external Inſtitutions, and ſhewn that they are only the proper and appointed Means of worſhiping God more effectually in Spirit and in Truth, we ſhall now eaſily diſcover the dangerous Effects of thinking too highly of them. From this Extreme hath ariſen the Folly of vowing long and tedious Pilgrimages, as a Thing meritorious in the Sight of God. A Journey to *Mecca* is almoſt the one Thing neceſſary in the *Mahometan* Religion: A Voyage to *Jeruſalem* was no leſs ſo, in the

dark and ſuperſtitious Ages of Chriſtianity. A Pilgrimage to *Loretto* is ſtill a Matter of Importance within the Circuit of the Roman Church. All theſe ſeem to be abſurd and groundleſs Imitations of the periodical Worſhip at the Temple of *Jeruſalem:* For which indeed there was a ſubſtantial Reaſon, as explained above; but which ceaſed to exiſt on the Eſtabliſhment of Chriſtianity. Yet, in Spite of our Saviour's preventing Admonition, the moſt diſtant Inhabitants of *Europe* muſt needs worſhip the Father at *Jeruſalem:* The Effects of this abſurd Imitation were ſuch as might naturally be expected. The Pilgrimage, having no rational End, was itſelf raiſed into the Catalogue of meritorious Actions; and, with the common Pride and Inſolence of Uſurpers, expelled thoſe real Virtues which ought ever to reign in the human Heart. Purity of Manners was baniſhed, to make Way for Licentiouſneſs; and perſecuting Zeal ſupplanted Chriſtian Charity. The Pilgrimage or

Cruſade

Cruſade attoned for all: In Proof of which I need only refer you to the Hiſtory of thoſe vagrant Times. This, indeed, is the natural Conſequence of over-rating the Externals of Religion. For where poſitive Inſtitutions are miſtaken for real Virtues; and reſted in, not as Means but as Ends, they will ever be laid hold of by ſelf-deceiving Men, as an Attonement for the Guilt of indulged Appetites: Thus outward Pomp takes Place of inward Piety; and the idle Fopperies of an unmeaning Devotion are made ſacred at the Expence of true Holineſs and Virtue. This Extreme is no leſs deſtructive to Charity than common Morals. Hence hath often flowed that Bitterneſs of Spirit ſo common among religious Sects; for, miſtaking the true End of their reſpective Inſtitutions, either thro' Ignorance or Pride, and giving the Sanction of the divine Authority to their own Eſtabliſhments, they have not failed to brand each other with the moſt odious Names; and conduct themſelves with ſuch mutual

Hatred

Hatred and Uncharitableneſs, as became a Reproach to that Religion they profeſſed.

2dly. As many have erred in thinking too highly of the Externals of Religion; ſo others have erred, in too lightly regarding them: This hath happened, ſometimes out of a Spirit of Contempt, and ſometimes from miſguided Caution. There is a certain Spirit of Contempt, generally prevalent among thoſe who would aſpire to the Character of Philoſophers without the Drudgery of Thinking. Among theſe Men (which, we know, abound in the preſent, and probably have abounded in every Age) external Inſtitution of every Kind paſſeth for a Thing of nought. They deſpiſe the Outworks of Society, alike in Politics and Religion. Yet they might do well to conſider, that Things in themſelves indifferent may, by mutual Conſent, as we have ſeen, become the natural Means of advancing pure Religion. They might do well to conſider, that although theſe particular Means are no where preſcribed;

yet,

yet, that whoever ſo lightly accounts of theſe Inſtitutions, as to deſpiſe, neglect, or violate them, does indeed and virtually tranſgreſs the Laws of God; becauſe he obſtructs that which is the End of every divine Command, the common Happineſs of Mankind.—With Regard to thoſe that have erred in this Extreme from a Principle of miſguided Caution, it needs only be obſerved, that they form to themſelves a wrong Idea of themſelves and human Nature. That ſpiritual Devotion does by no Means exclude bodily Worſhip: That, on the contrary, the one is neceſſarily heightened by the other, thro' the ſtrict Union of Soul with Body: That they are vainly attempting to reverſe the Order of Providence, and labouring to raiſe themſelves from their embodied State, to that of pure Intellect, before the appointed Time: That by this they rob themſelves of thoſe real Advantages which the God of Nature hath ordained, while they refuſe to call in the Senſes and Imagination, as the natural Aids of true and ſpiritual Worſhip.

3*dly*. We may here obſerve and admire the Wiſdom and Excellence of Chriſtianity, in not appointing its Proſelytes the Obſervance of any particular Form of Rites or Ceremonies. The Jewiſh Ceremonial Law being appropriated to the Uſe of one People, aſſembled in one Place, tending only to the Purpoſe of a temporary Separation, had in theſe Reſpects its relative Propriety and Excellence. On the contrary, the Chriſtian Religion, being deſtined for the Service of all Mankind, of every Age and Nation, near and remote, civilized and barbarous; hath, with equal Wiſdom, left the Inſtitution of external Ceremonies to the Conſent and various Circumſtances of different Times and Nations. Thus every Country has the Power of ſuiting them to the Climate, Cuſtoms, Tempers, and Manners of its People. Whereas, had they been delineated and preſcribed with the Rigour of a local Religion, they muſt often have claſhed with the prevailing Maners of a Nation, and greatly

greatly obſtructed the Completion of Chriſtianity.

4thly. From the Principles laid down above, we may draw a powerful Argument in Favour of mutual Forbearance and Moderation among religious Sects. We have ſeen that the Forms of religious Worſhip derive a Part of their Force from Cuſtom. That thoſe Places, Actions, Poſtures, Forms, and Ceremonies, to which the Mind hath been accuſtomed, and to which it hath habitually joined the Ideas of Reverence and Devotion, will always have a ſtronger Effect, than they can poſſibly work on him who is yet a Stranger to them. Every religious Sect, therefore, muſt ever view its own peculiar Inſtitutions in a more advantageous Light, than any other can poſſibly behold them. Habit gives them an additional Force and Efficacy, which none, who have not been ſubject to that Habit, can poſſibly comprehend. It throws a kind of Radiance or Glory round them; giving them the Luſtre of ſomething ſacred and divine. Were this honeſt and laudable

Partiality rightly apprehended and conſidered, and as duly moderated as it is natural and ſtrong, it would ſurely tend to ſoften thoſe mutual Expreſſions of Contempt and Hatred, ſo freely beſtowed on each other by religious Parties. It is a Partiality natural to us as Men; highly laudable, ſo far as it heightens our own Devotions; but deſerves the ſevereſt Reproofs, when it preſumes to intrude upon the Devotions of our Neighbour.

5*thly*. Therefore, inſtead of judging uncharitably of others, let us rather take Heed, that, in the Exerciſe of our own moſt excellent Inſtitutions, we conduct ourſelves in that decent and becoming Manner, as may raiſe our Souls to the true and ſpiritual Worſhip recommended by our Saviour. So far as Parties concerned may be allowed to judge, we have the ſtrongeſt Reaſons to believe, that no Forms of Worſhip hitherto eſtabliſhed among Men, can better anſwer theſe great Purpoſes than our own. That none excel them in united Dignity, Simplicity, Solemnity, and Power.

er. Notwithſtanding this, if they be negligently or abſurdly conducted, they at once loſe their Nature and Efficacy; for external Forms being addreſſed to the Senſes, their whole Force lies in a becoming Conduct of them. If therefore the Miniſters of the Word betray any Indecency, either of Meanneſs or Foppery, in Habit, Speech, or Geſture—if they prefer the Petitions of the Congregation, or read, or preach, in an indolent and lifeleſs Manner—or if, in the oppoſite Extreme, they affect an idle Diſplay of their own Abilities or Eloquence, inſtead of thoſe unaffected Strains which command the Reaſon, and warm the Heart—if the Congregation aſſembled ſhall forget the Ends of their coming—if inſtead of Reverence and Devotion they diſcover Indifference and Inattention—if inſtead of thoſe decent Compoſures of Body preſcribed by the Church, they indulge themſelves in all the Variety of lazy Poſtures—or turn this ſacred Place into a Scene of untimely Mirth and Wantonneſs.

—If theſe Things, I ſay, be done, What, in the Name of God, what ſhall we be bettered by our moſt excellent Inſtitutions? —In Truth they ceaſe to be good, when they are ill adminiſter'd, or ill attended to. And the moſt defective Forms of Worſhip, when ſeriouſly and ſolemnly performed, are of more Value in the Sight of God, than the moſt perfect, when abuſed or neglected.

Laſtly. Let us, above all, take Care that our devout Exerciſes may have their proper Effect on our Lives and Actions. Without this, our ſtricteſt Obſervance of them, either in public or in private, is vain, and even an Abomination in the Sight of God. Their Deſign, we have ſeen, is for the Improvement of our Minds in Piety and Virtue: If they have not theſe Effects upon us, it were even ſcandalous to boaſt that we enjoy the Benefit of them. By this, we ſtand ſelf-condemned; and awow ourſelves wicked, in ſpite of the beſt Aſſiſtances. Peace, and Piety, and Virtue, are the Ends of all Religion; and our Saviour's

Declaration authorizeth us to affirm, that one Form of Worſhip can only be preferred to another, as it contributes more to theſe great Ends. Let the Excellence of ours, therefore, ſhine out in its Effects: ſo ſhall Men know it by its Fruits. As we have the beſt Aſſiſtances, ſo let us make the beſt Uſe of them. This will, indeed be no imaginary Diſtinction. It is a noble Preheminence, to be the firſt in Virtue. So ſhall we truly become, above all others, *God's peculiar People*, when, above all others, we become *zealous of good Works*.

On the Natural Duty of a Perſonal Service, in Defence of ourſelves and Country.

A SERMON,

PREACHED AT

ST. NICHOLAS CHURCH, in *Newcaſtle*,

On Occasion of

A DANGEROUS INSURRECTION, at HEXHAM, 1761.

NATURAL DUTY

On the Natural Duty of a Personal Service,
In Defence of our Reformed Church, &c.

A SERMON,

Preached at
—But God hath tempered the Body together.
St. Nicholas Church, in Newfort, in the Body, but that the Members should have the same Care of Together.

A PRINCIPAL INSURRECTION

THE Duties which we owe to each other, may be properly divided into two Classes. The 2nd Class consists of those which Individuals owe to each other as private Men, in the common Instances of Justice and Charity. And these are called *moral* Duties.

The

ON THE

NATURAL DUTY

OF A

PERSONAL SERVICE, &c.

1 Cor. xii. 24, 25.

—But God hath tempered the Body together,
—That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame Care one for another.

THE Duties which we owe to each other, may be properly divided into two Claſſes. The firſt Claſs conſiſts of thoſe which Individuals owe to each other as *private* Men, in the common Inſtances of Juſtice and Charity: And theſe are called *moral* Duties.

The

The ſecond Claſs conſiſts of the Duties, which we owe to each other, as *Members* of the *ſame Society*. Theſe are of a more important Nature than the other; inaſmuch as any Breach of them does more immediately affect the Peace and Welfare of the whole Community to which we belong: And theſe are called *civil* Duties, or Duties which we owe to our Fellow-Citizens or Countrymen.

The *moral* Duties, or ſuch as particular Men owe to each other, are the moſt common Subject of Inſtruction and Exhortation from the Pulpit; and this, for a very obvious Reaſon; becauſe the Violation of theſe is much more common than of the Duties which we owe to our Fellow-Citizens and our Country. The Occaſions of Intercourſe between Man and Man are daily and infinite; the Means of evading Juſtice are often known; the Criminal may be either too ſtrong or too cunning for the Injured: The Puniſhments, in many Caſes, are not ſufficient to intimidate Offenders. . . . On the

the other Hand, where Men are ſo bold as to think of rebelling againſt the publick Laws of their Country, the whole Community of Courſe becomes their Enemy: They can never be too ſtrong, and but ſeldom too cunning for the Injured; and the Puniſhment, being no leſs than that of Death, is ſufficient in moſt Caſes to overawe the moſt deſperate and daring Mind.

However, we want not Inſtances of bold and open Violations of this great Duty, of Obedience to the publick Laws of our Country. And, as the ſacred Scripture hath recorded ſeveral of theſe; ſo it hath occaſionally given us the moſt expreſs Commands; inforcing our Obedience to the eſtabliſhed Conſtitution, on the Principles of Religion. We are commanded to *honour* and *obey the King*; and this, for the very beſt and juſteſt Reaſon that can be aſſigned, becauſe *he is the Miniſter of God for Good*. We are commanded, *not to reſiſt the Ordinances of God*, but to be *ſubject, not only for Wrath* (not only from the Fear

of

civil Puniſhment) *but for Conſcience Sake:* And are expreſsly told, that *they who do reſiſt, ſhall receive to themſelves Damnation.*

So much is ſaid, as an Apology (if any can be needful) for my chuſing this, as the Subject of the preſent Diſcourſe. For it appears from hence, that the great Duty of Obedience to the Laws and Conſtitutions of our Country, is to be inforced by the Sanctions of Religion.

The Picture drawn by the Apoſtle (in the Chapter from whence my Text is taken) is perhaps one of the fineſt and juſteſt Repreſentations of a Society, that ever flowed from the Pen of any Writer. "*The Body*" (ſaith he) "*is not one Member,* "*but many:—If the whole were the Eye,* "*where were the Hearing? If the whole* "*were Hearing, where were the Smelling?* "*But now hath God ſet the Members, every* "*one of them in the Body, as it hath pleaſed* "*him.—And the Eye cannot ſay unto the* "*Hand, I have no Need of Thee: Nor* "*again, the Head to the Feet, I have no*

"*Need*

" *Need of you.—But God hath tempered the*
" *Body together;—that there ſhould be no*
" *Schiſm in the Body; but that the Mem-*
" *bers ſhould have the ſame Care, one for*
" *another.*"

In my following Diſcourſe upon theſe Words, therefore, I ſhall,

I. As briefly and as clearly as I can, explain the Uſe and Neceſſity of thoſe various Ranks of Society, which are here ſo finely painted under the Image of the ſeveral Members of the natural Body.

II. I ſhall, in the ſame Manner, endeavour to point out the natural Duties which theſe various Ranks owe to each other:

And, laſtly, I ſhall make ſome Applications, which may concern us all, upon Occaſion of a late unhappy *Inſurrection*, which, if it had not been timely and reſolutely quelled, might have been *fatal to the whole Kingdom.*

I. I ſhall

I. I ſhall explain the Uſefulneſs and Neceſſity of the various Ranks into which Societies are formed.

That the *Generality* of Mankind muſt conſiſt of thoſe who are deſtined to *Labour* for the Subſiſtence and Support of All, is a Point ſo plain as ſtands not in Need of any particular Proof. To Labour and Induſtry we owe all the *Conveniencies*, nay almoſt all the *Neceſſaries* of Life. By theſe alone we gain our *Food* and *Raiment*, with all thoſe outward Things which contribute to render Life agreeable. Without Labour and Induſtry, therefore, we muſt all periſh; or elſe betake ourſelves to the Woods, diſſolve the Ties of Society, and mingle with the Beaſts of the Field.

Thus it is clearly neceſſary, that *many* ſhould be deſtined to *Labour*, for the *Support* of *All*: And it is no leſs evidently neceſſary, for the ſame good Purpoſes of Society, that *others* ſhould be *exempted* from it. That *ſome* ſhould be ſet apart, for the *Government* and *Inſtruction* of Mankind,

kind, is a Point which no Man, poſſeſſed of common Senſe, will deny. If ſo, then it is evident, that *theſe* ought to be *exempted* from the Toils of bodily Labour, that they may have *Leiſure* to apply themſelves with *Diligence*, and acquit themſelves with *Honour* in their *reſpective Stations*. The Conſtitution of *Laws*, the Adminiſtration of *Juſtice*, the Inſtruction of Mankind in the great Duties of *Morality* and *Religion*, are Things of ſuch *Importance* and *Difficulty*, as require a long and conſtant Application in thoſe who would arrive at any competent Degree of Ability in them. But if *All* ſhould pretend to *Government*, and *All* to *Inſtruction*, what could be the Conſequence, but *Ignorance* in the *One* and *Confuſion* in the *Other*? "*Can the Blind* (ſaith our Saviour) *lead* "*the Blind? Shall they not both fall into* "*the Ditch?*"

Hence then appears the Neceſſity of a Variety and Subordination of Ranks; that the *Generality* of Mankind may *labour* in

their reſpective Callings, for the Support of All: And that the *Few* may be *exempt* from the Labour of the *Hands*, and allotted to that of the *Head*, for the Ends of *Government* and *Inſtruction*.

From theſe two plain Principles, evident to every Man of common Senſe, will naturally reſult the mutual Duties which theſe different Ranks owe to each other: Which was

II. The ſecond Thing I propoſed to lay before you.

The great general Duty, therefore, which the governing Part of Society owe to the governed, or the inferior Ranks, is that of *Protection:* Of Protection from Injury, in their Lives, their Freedom, and their Property. In moſt Countries, except our own, this great Duty is adminiſtred in a very defective Manner: The *arbitrary Will* of the Prince, or of his Favourites, often *deſtroy* that *Protection* which they ought to *give:* But under *our* moſt excellent and unrivalled Conſtitution, the

Bent

Bent and Genius of every Law is calculated for the general *Protection* and *Happineſs* of the Public: And theſe moſt excellent Laws are adminiſtred by a *King*, who hath not only declared from the Throne, "that the Rights and Liberties of his "People are equally dear to him with the moſt valuable Prerogatives of his Crown;" but hath likewiſe given a recent and ſhining *Proof*, that this noble Declaration will be the Rule of his Conduct towards his *admiring* and *grateful* Subjects.

Protection, therefore, being the great general Duty of the governing Part of every Society; it naturally follows, that *Obedience* is no leſs the Duty of the private or inferior Ranks who are governed. For he who *rebels* againſt that Power who *protects* him, and not only *him* but the *whole Society*, deſtroys (as far as in him lies) all thoſe happy Effects which good Government naturally produces. He breaks that great Chain of Power, which had been formed for the Security of the publick

Happineſs: He opens a Door for *Diſorder* and *Rapine*, for *Murder* and *Maſſacres*; he ſets every Man againſt his Brother; and if others are weak or wicked enough to be drawn in by his pernicious Example, becomes the Inſtrument of Hell, in making his Country a Scene of *Blood* and general *Deſolation*. Here then we ſee the Reaſons why we are commanded, *not to reſiſt the Ordinances of God*; but to be *ſubject, not only for Wrath, but for Conſcience Sake*: Here we ſee the Reaſons why Rebellion againſt the Laws of our Country is the greateſt of all Crimes, and why it is declared in Scripture, that *they who reſiſt, ſhall receive to themſelves Damnation*.

The general Duty of Obedience being thus manifeſtly incumbent on all; there is one *particular Duty*, which our preſent Circumſtances lead me to point out, in a more *particular Manner*.

As it appears the Duty of Governors to protect the Governed; ſo this Protection extends not only to the Prevention of ſuch

Injuries as one Man may receive from another: but likewiſe of ſuch Injuries as the whole State or Kingdom may receive from another State or Kingdom, with which it is at War. In this Caſe, therefore, Protection cannot be given to the whole, without the *Obedience*, and not only the *Obedience* but the *perſonal Aſſiſtance* of the Individuals: Therefore the Magiſtrate hath a *Right* to the *perſoual Service of every Member* of the State, for the *Defence* and *Security* of the *Whole*. This Right ariſeth in the cleareſt Manner, from the Nature and Condition of Man. Every individual Man hath a *Right*, or, to ſpeak more properly, is indeed under a *Duty*, of *Self-preſervation* and *Defence*: It is the firſt great Law of Nature: And as no Man has a Right to deſtroy his own Life, ſo neither hath he a Right to ſubmit it to Deſtruction by an Enemy, without exerting all poſſible Reſiſtance. What is thus a natural *Duty*, is no leſs the natural *Inclination* of all Men; there being no rational

Creature ſo ſtupid, as not to be poſſeſſed with an unalterable Abhorrence againſt *Pain*, or *Slavery*, or *Death*. Suppoſe then that two Men have agreed or leagued together for each other's mutual Protection and Support: Can either of theſe (in Caſe of an Attack from a common Enemy) affirm that he hath a Right to ſculk from Danger, and leave his Friend and Ally to the Mercy of a ſuperior Force? Or if he does, can he ever in Reaſon deſire the *future Protection* of Him whom he hath ſo baſely *deſerted?* Suppoſe then the Number of thoſe who league together to be increaſed to *Ten*, or *ten Thouſand*, or *ten Millions:* ſtill the *reciprocal Duty* of *mutual Aſſiſtance* and *Defence* remains *unaltered:* And it is impoſſible for any Man to *ſhake it off*, who has either *Life*, or *Perſon*, or *Freedom*, or *Property* to *defend*.

For any Man to ſay in this Caſe, that he has no *Eſtate* to defend; and therefore "let thoſe defend their Eſtates who have "them," is a Kind of Language which can

can hardly come from an honeſt Heart, unleſs accompanied with a Head more weak than ordinary. For which, I beſeech you, does every Man value moſt, — His *Eſtate* and outward *Fortune*, or his *Life*, his *Limbs*, and *Liberty*? No Man will heſitate a Moment in his Choice; but every Man declare that he prefers the *latter*; becauſe without *Life*, *Limbs*, and *Freedom*, all other *Poſſeſſions* are void of *Worth*. Every Man therefore, as having *Life*, *Perſon*, and *Liberty* to defend, is poſſeſſed of a *Property* more *valuable* than all the Eſtates in the World; becauſe he would rather part with any *Eſtate*, than be deprived of theſe. Hence therefore ariſes the univerſal Duty of a *perſonal Service* in every Member of the State, for the Defence of his *Life*, *Perſon*, and *Liberty*; without any Regard had to the Difference of Wealth, Fortune, or *Eſtate*. Thoſe who are *infirm*, are of Courſe *excepted*, becauſe they are naturally *incapable* of this perſonal Service. Some few Men, of *certain Profeſ-*

ſions, may likewiſe, by the Conſent of the whole Society, be *exempt* from it: but this Exemption is not given for their own Sakes; it is not becauſe they are *poor*, or *rich*, or *learned*, or *great*, or *powerful*; but only becauſe their Attendance on their *Profeſſion* is judged to be of *more Uſe* and *Importance* to the *Public*, than their *perſonal Service* in the Article of *Defence*. No Man, therefore, of whatever *Rank* or *Condition*, is naturally free from this Service, unleſs he be *expreſsly excepted* by Law; and he who refuſes to perform this perſonal Service, when called to it in his Turn by the lawful Magiſtrate, is an Apoſtate from Truth and Reaſon, forfeits all Right to the Protection of the State; and if he *reſiſts* the Magiſtrate when his Service is demanded, becomes a *Rebel* to his *King and Country*.

Having thus delivered the Principles on which every Man is bound to obey the governing Powers, and join (when he is legally called called upon) in the Defence

of

of himſelf and his Country; I muſt now, with a Mixture of Reluctance and Pleaſure, proceed to make ſome Obſervations which may concern us all, on Occaſion of the late unhappy *Inſurrection* in this Neighbourhood.

And, 1ſt, Let me lay before you the uncommon and unexampled Guilt of this attrocious Attempt; and point out to you the many aggravating Circumſtances with which it was attended. It was an Attempt to defeat a Law, which the beſt and wiſeſt Part of this Nation had long wiſhed to ſee eſtabliſhed, and had lived to ſee that Wiſh at length compleated: A Law, which hath fixed the national Defence on its moſt natural and ſure Foundations, by teaching every Man no longer to rely on the precarious and dangerous Aſſiſtance of a foreign Force, but in Turn to become his own and his Country's Defender. It was an Attempt to defeat a Law, which hath already proved its own Excellence, by appointing our Fellow-Subjects to defend

fend our Forts, and guard our Priſoners of War, and thus enabling our regular Troops to attack our Enemies in their moſt valuable Poſſeſſions: A Law, which is not only thus conducive to *Victory abroad*, but hath farther proved its Excellence by quelling a dangerous *Inſurrection at Home*; witneſs that unhappy one, which is the Subject of our preſent Attention. It was an Attempt to inſult, to abuſe, nay even to murder thoſe Men, who were aſſembled in *Obedience* to the *Laws* of their Country. . . . It was an Attempt to ſow *Diſſention* through this Kingdom, at a Time when the *moſt amiable* of *Kings* had happily *united* the Hearts of all his Subjects: It was an Attempt to fruſtrate thoſe upright and ſteady Meaſures, which had raiſed this Nation to a Pitch of unexampled Glory; which, by the Providence of God, had bleſt us with repeated Victories; had enabled us *to ſmite our Enemies in the hinder Parts, and put them to a perpetual Shame:* It was an Attempt to revive the drooping

drooping Courage of our Foes; to ſet every Man againſt his Brother; to fill the Land with Confuſion and Blood; and finally, to give us up for a Prey to that Enemy which hath ſo long watched and laboured for our Deſtruction.

The Attempt having been thus horrible in its Nature; let me next obſerve, How much it is the Duty of every Man, from the *higheſt* to the *loweſt*, to expreſs his *Deteſtation* of this atrocious Crime, by every Means that is in his Power. It is not enough that we do not actually *join* in ſuch ruinous Attempts. If we *encourage* them by our *Words*, we are *inſtrumental* to their farther *Progreſs*: To *palliate Guilt*, is to *partake* of it: And if we blow the dying Embers of Sedition by our Breath, we take the ſureſt Means of kindling it once more into Flames. Even to be *ſilent* on ſuch an Occaſion, when the Blood of innocent Men (ſhed in Vindication of their Country) calls aloud for Juſtice; even to be *ſilent* I ſay, is a Kind of *Connivance* at the Crime

of

of *Murder*. No *Expreſſions* of Hatred and Deteſtation againſt ſuch atrocious Wickedneſs can be too *public* or too *ſtrong*: For thus alone, by the *united Voice* of all honeſt Men, the *leading* Inſtruments of Sedition can be ſtruck dumb; and their deluded *Followers* convinced of the Baſeneſs and Profligacy of that Attempt, in which they have been ſo unhappily involved. And above all, if any of theſe Traitors to their Country are ſo bold and deſperate, as to throw out *Threats* of future Miſchief to any of thoſe who were engaged in this *neceſſary Service*, it is the Duty of every honeſt Man to *proclaim* them to the World; not to ſkreen them from Juſtice through a falſe Compaſſion; but rather to uſe every lawful Means of bringing them to ſuch Puniſhments as the Law hath ordained againſt the Diſturbers of the public Peace. And he who is defective in this neceſſary Duty, is neither true to himſelf, his King, his Country, nor his God.

My

My next Obſervation, and of a much more pleaſing Kind, ſhall be to lay before you the Excellence of this Law, which theſe audacious Men combined to ſubvert. In the quelling of this horrible Attempt, we have had the ſtrongeſt *Proof* of the *Propriety* and *Uſefulneſs* of a *national Militia*. There have been *honeſt* Men who *doubted*, and *diſhoneſt* Men who ſpread *Suſpicions*, concerning the *Effects* of this Eſtabliſhment. It had been ſuggeſted that a *Militia*, in the Hour of Trial, would prove themſelves either *timid*, or *incapable*, or *unfaithful*; that they would be more likely to *create* a Riot, than to *quell* one. But, in this late Event, we have ſeen a clear and noble Inſtance of their *Union* and *Ability*, their *Integrity* and *Courage*. A *mutual Confidence*, grounded on a mutual Knowledge of each other's *upright Intentions*, was the *Cement* that bound them together: The *Magiſtrate* relied on the *Officer*, and the *Officer* on the *private* Man. "The Eye "did not ſay to the Hand, I have no Need

"of

" of Thee; nor yet the Head to the Feet, " I have no Need of You: But God ſo " tempered the Body together, that there " was no Schiſm in the Body: But the " Members had the ſame Care, one for " another.". . . But above all, let me remark the *generous Forbearance*, the *diſtinguiſhed Humanity* which was diſplayed on this unhappy Occaſion: When this Handful of brave Men endured the *Inſults*, the *Outrage*, the *Violence*, and *long-continued Provocations* of a ſurrounding Multitude, without Reſiſtance: Nor ever gave their *Fire*, till their Enemies, armed with Death, were at the very Points of their Bayonets, and even endeavoured to wreſt them from the Muſquets, and turn them againſt their Owners; nay, till even an *Officer* was ſingled out, and ſhot to Death, in the Preſence of his Companions; nay, even till (animated by this Forbearance) the furious Mob *broke* in upon their *Ranks*, and the Tide of *immediate Deſtruction* was pouring in from every Quarter. . . . From the Unanimity,

Unanimity, the Conduct, the Integrity, the Courage, and Humanity, which were diſplayed on this Occaſion, we may juſtly infer the *Excellence of this Law*, whoſe *Efficacy* hath been put to the *Proof* on this trying and intereſting Event.

The Obſervation which naturally ariſeth from hence is, that we chearfully and readily *concur*, in our reſpective Stations, to the full and *perfect Eſtabliſhment* of a *Law*, which hath ſo early proved its *Utility* and *Excellence*. As to the Puniſhment due to thoſe who have ſo baſely rebelled againſt it, that lies not within my Province to conſider: No Doubt, the public Peace, and the proper Ends of Government, will be ſecured on this alarming Occaſion, by a *wiſe Mixture* of *Juſtice* and of *Mercy*. But it was my Duty to inforce Obedience to it, by laying before you Obligations of a higher Nature than can ariſe from the *coercive* Power of *human* Laws: And this I have endeavoured to do, by addreſſing you as *Men*, as *Britons*, and as *Chriſtians*; by explaining

plaining that natural Duty of perſonal Service, which every Man is under, from the firſt Principle of *Self Preſervation* and *Defence*; from that *Protection* which every Man claims and reaps from his Connexions with his Fellow-Citizens; from the *preſent Situation* of our Country, with Reſpect to that dangerous *War* in which we are engaged; and laſtly, from the expreſs *Commands* of *God*, who hath declared, that they who reſiſt and rebel againſt the Peace and Happineſs of their Country, *ſhall receive to themſelves Damnation*. . . . . Although therefore, *this County* muſt ſubmit to the mortifying Charge of having been the moſt outragious in rebelling againſt this excellent Law; yet the Accuſation ſhall, in ſome Meaſure, carry its own *Antidote* along with it; when it ſhall be known to the World, that its *leading Members*, with the ready and generous Aſſiſtance of a *neighbouring one*, were the firſt to ſtand up for, and prove the Excellence of that Law, which ſome of their deluded Countrymen had

had unhappily rebelled againſt: And not only ſo, but have ſet ſuch a *juſt Example* of *Terror* to ill-diſpoſed Men, as will probably *prevent* all future *Inſurrections* on the like Occaſion.

And now, in Concluſion, let me addreſs myſelf to thoſe unhappy Men, who were engaged in this ruinous Attempt: And in this Addreſs it will be but Juſtice, to divide them into two Claſſes, I mean thoſe of *Ringleaders*, and *Followers*, in this wicked *Inſurrection*.

And firſt, as to you who were the *Leaders* in this atrocious Deſign, I exhort you to an immediate and a deep Repentance, for the horrible Crimes in which you are involved: For your Crimes are no leſs than thoſe of *Treaſon* and of *Murder*: Of *Treaſon* againſt your King and Country; of the *Murder* of innocent Men, acting in Defence of the juſt Laws of the Realm. You are the firſt Authors of theſe dreadful Crimes; as well as of the *Death* of your *Aſſociates*, whom your pernicious *Counſels*

drew in to their *Deſtruction*. Humble yourſelves, therefore, in the Sight of Almighty God; repent you truly of theſe Sins you have committed; for thus alone, whatever be your Fate on Earth, can you hope to eſcape the Judgment of God on the great Day of Retribution. . . . But if you ſtill continue impenitent, and hardened in your Sin; know, that neither your Numbers, nor your Fury, can ſkreen you from the juſt Reſentment of your Country. You may flatter yourſelves, that you are ſo formidable, as to ſtrike a Terror into all who deteſt your Crimes: But in this you are altogether miſtaken. For I tell you plainly, that all honeſt Men deſpiſe your Threats; are determined to ſet themſelves againſt you; and in Caſe of continued Obſtinacy, or farther Intentions of Miſchief or Revenge, to riſe againſt you as one Man, and overwhelm you with Confuſion and Deſpair. How can you think, that they who are

armed

armed with *Innocence* and *Juſtice*, can ever be afraid of thoſe who are *ſhrinking* under the *Terrors* which *Conſcience* brings, even to the Mind of the moſt determined *Sinner?* Let your *late Experience*, on the Day of Trial, ſtand for an everlaſting Proof of the *Intrepidity* of *Innocence*, when oppoſed to the *Fears* of *Guilt*.

But as to *You* who have been unhappily *deluded* and *miſled* into this *fatal Inſurrection*; I am deſirous of expoſtulating with *You*, in another Manner. . . . I doubt not but many of you are, by this Time, convinced of the Raſhneſs and Guilt of your Attempt: That you already ſtand ſelf-convicted and aſtoniſhed at your Crimes. If ſo, let me aſſure you, that a ſincere and public Expreſſion of ſorrow for your Rebellion, is the likelieſt Means of your obtaining Pardon, both here and hereafter. . . But if you ſtill continue under your Deluſion, let me argue with you freely, as Man with Man. . . . Have you ſo far departed from the Character of *Britons*, as

to ſkulk from Danger when your Service is required in your Turn, for the Defence of your Lives and Liberties? I am ſure, you are not: Your Preſence, even on this unhappy Occaſion, proves the contrary. If ſo, was it reaſonable that you ſhould attempt to defeat a Law, which was ſolely calculated for the Defence of your Lives and Liberties, againſt the ſworn Enemies of your Country?. . . . Can you be inſenſible of the Bleſſings you poſſeſs, under his Majeſty's moſt excellent Government? I am perſwaded, you are not: But if you are; mark the Difference of Protection which *You* enjoy, from that which Men of your own Rank experience in other Countries. There you will ſee them *ſold* at Will, and carried like *Droves* of *Cattle* to the *Slaughter*, for the Ends of Tyranny or Ambition; while *Your* Rights are juſtly held *ſacred*; nor are you ever called to the Field, but where the *beſt Gentlemen* of your Country *lead* you on, *partaking* with you the ſame *Dangers* and *Fatigues*;

tigues; and this only for the Defence of *your own Lives* and *Freedom*. . . . Would you defeat a Law, which hath enabled your King to carry a juſt War into the Heart of the Enemy's Country? . . . Would you defeat thoſe *Meaſures* which have raiſed this Nation to ſuch a Pitch of *Happineſs* and *Glory*? I know, you would not: Yet this have you blindly attempted to do: For *this Law*, and *theſe Meaſures*, were *planned* by the *ſame* Wiſdom, and muſt *ſtand* or *fall* together. . . . Would you delight to ſee your Country a Scene of Blood and Murder? Far be ſuch an Imputation from from you! Yet, even this, your Leaders deluded you to attempt, when they tempted you unawares to ſhed the Blood of your Fellow-Subjects. . . . Would you rejoice to hear that the *French* were *landed* on your Coaſts? You are incapable of ſuch a Wiſh. Yet, even to this, did you unwarily contribute, when you aimed to defeat that Law, which was calculated to *prevent* their *landing*. . . . Finally, would

you designedly *murder* your *Protectors*, and imbrue your Hands in the Blood of those who were *labouring* for your *Welfare?* Tremble, my deluded Countrymen, at that Gulph of Horror, on the Brink of which you stood! For even this *Immanity*, this *prodigious* and *unexampled Crime* You were on the *Point* of *committing*. For had not your Designs been rendered abortive, by a few brave and determined *Britons*;—all those honest Men and their disinterested Commanders,—who left their own Homes in Obedience to this Law which you attempted to subvert, — nay even the Magistrates of your own Country, assembled to fulfil the Laws, for your *Country's* and for *Your Protection*, — even all these had been basely *murderd* by you, — had fallen the *innocent Victims* of your *blind* and *unsated Fury!* . . . The Scene is too dreadful to contemplate: May God, in his Mercy, forgive you the Attempt!

Return then to the Paths of Duty; for these alone you will find to be the Paths

of

of *Peace*. Be not aſhamed to acknowledge that you have been *miſled:* It is the Mark of an *ingenuous* and *noble* Mind, to *confeſs* and *lament* an *Error*. This if you do in Time, your Country will, by Degrees, forget the paſt, and will not be backward to receive you once more to its Protection: Nay, even thoſe honourable Men, whoſe Deſtruction you attempted, will forget their Injuries; will forgive your horrible Deſigns againſt their Lives; and even *plead* your *Pardon*, on the Day of *Juſtice*.

On the Trial of the RIOTERS.

On the different Provinces of Goodneſs, Juſtice, and Mercy.

A SERMON.

PREACHED AT

ST. NICHOLAS, Second ASSIZES,

AUGUST 16, 1761.

On the TRIAL of the RIOTERS.

ON

The DIFFERENT PROVINCES OF GOODNESS, JUSTICE, and MERCY.

ROM. Chap. v. Ver. 7.

For ſcarcely for a righteous Man will any one die: yet peradventure for a good Man ſome would even dare to die.

THE Word which is here tranſlated a "righteous Man," is that which is frequently in Scripture tranſlated a "juſt "Man." And that I may the better explain the Intent of the Apoſtle, I ſhall briefly lay before you the Occaſion on which he delivered this Text.

He

He is here ſpeaking of the Merits of Chriſt's Death; and obſerves how great they are, becauſe he died for us when we were Sinners. And to ſet forth theſe Merits in their ſtrongeſt Light, he remarks, how far they are beyond the Pitch or Imitation of human Virtue. For, ſaith He, "even for a *juſt* or *righteous* Man will one "ſcarcely die, tho' peradventure for a *Good* "Man ſome would even dare to die: How "great, then, was the Love of Chriſt to "*us*, and how far ſurpaſſing the Gene-"roſity of Man to Man; ſince he died for "us even when we were Sinners."

As theſe Words of the Apoſtle do evidently imply the moral Superiority of the *Good* Man, over the *Juſt* or *righteous* Man; it is the Deſign of this Diſcourſe, to conſider at large the Foundation on which this Superiority ariſeth. And in order to give a clear View of this Subject in all its various Aſpects, I ſhall

1ſt. Endeavour to explain the Nature of *Goodneſs* and of *Juſtice*.

2dly.

2dly. I ſhall point out the ſuperior Excellence of the firſt beyond the latter.

3dly, I ſhall deduce ſome Conſequences, which may ſeem naturally to ariſe from theſe Diſtinctions.

Firſt, then, I ſhall endeavour to explain the eſſential Nature of *Goodneſs* and of *Juſtice*.

By *Goodneſs* is generally, if not univerſally meant, a ſincere and unfeigned Intention or Deſire of promoting the Happineſs of others; or, to ſpeak with a more philoſophical Preciſion, it is the Deſire of producing the greateſt Happineſs. According to this Idea of Goodneſs, there is no created Being whatever, which is capable of Happineſs and Miſery, that is not the proper Object of its Attention. Not only the weakeſt and moſt unimportant Creature, not only the moſt diſtant in Time or Place, but even Guilt itſelf comes within the Sphere of its Thoughts and Wiſhes. Like the great Creator, from whom it proceeds, Goodneſs delights not

in

in the Death of any Sinner; but rather that he would turn from his Wickedneſs and live. From this Idea of Goodneſs, therefore, it appears, that every Being of every Rank, Capacity, or Power, that is Maſter of its own Will, is capable of poſſeſſing and exerting this Virtue.

Let us now conſider the Nature of *Juſtice*. And as Goodneſs conſiſts in the Deſire of *producing Good*; ſo Juſtice, as it relates to *Laws*, is no other than the means of preventing Evil; and as it relates to the *Actions* of *Men*, is no other than the abſtaining from *Injury*. That *Juſtice* as it relates to Laws is appointed as a Guard againſt Miſery, will appear evident, if we conſider the two Kinds of Juſtice which are the Objects of every wiſe Legiſlator.—The one regards the Diſtribution of Property: and its Laws are fixed on this general Foundation, that according to the State of Property which is found to take Place in any Community, the Poſſeſſion of that Property may be continued and ſecured, ſo as to prevent

vent that univerſal Confuſion and Miſery, which would ariſe, if mere Strength or Cunning were left to ſieze whatever came within their Graſp .... And as Diſtributive Juſtice can only be conſidered in this Light, as the Means of preventing Evil; ſo that other Kind of Juſtice, which regards the Puniſhment of Crimes can only be regarded in the ſame View: That is, it can only be conſidered as the Means of preventing thoſe Crimes, which, without its Interpoſition, would deſolate the Earth, through the Violence and Selfiſhneſs of Man. Thus again, Juſtice, as it relates to the Actions of Men, is no other than the abſtaining from Injury. For He is called a juſt Man, and He alone, who does no Injury to his Fellow Creatures; who violates not the Rights of Mankind, either in Eſtate, Credit, Perſon, or any other Property ... Therefore, as we have ſeen, that Goodneſs, which is the Deſire of producing Good, may exiſt among every Rank of Beings; Juſtice, on the Contrary, which

which is only the Means of preventing or abſtaining from Evil, can only have place among thoſe Creatures, or towards thoſe Creatures, among whom ſome Defects or Frailties take Place. In an unſinning Society, ſuch as that of Angels, and good Men made perfect, there is no Place for Juſtice: becauſe where no Evil or Injury exiſts, the Means of preventing Evil or Injury can never be exerted, nor even the Idea of abſtaining from it can ever ariſe.

Having thus laid the Foundation of what is to follow, by fixing the eſſential Difference between *Goodneſs* and *Juſtice*, and ſhewing that the firſt conſiſts in the Production of Happineſs, and the ſecond in the Prevention of Miſery; let us now 2dly proceed, to point out the Superiority of the *good* Man's Character, beyond that of Him who is merely *Juſt*.

And in the firſt Place, we may obſerve, that Goodneſs clearly implies a Superiority, becauſe it is that Virtue which is eſſential to God, or to any Being poſſeſſed

of abſolute Perfection; whereas *Juſtice*, with reſpect to Beings of ſuch a Character, is no more than an *accidental* Attribute. We have ſeen, that if there were no Frailty of the Reaſon or the Will, nor any Violence or Diſorder of the Paſſions, the Attribute of divine Juſtice could never be exerciſed; all Things would be filled and upheld by the Emanations of his Goodneſs only: The ſame would take Place among Men; nor could human Juſtice be exerciſed for the Prevention of Crimes, if no Crimes were committed.

But ſecondly, and to come cloſer to the Point we aim at, Goodneſs is clearly more excellent than Juſtice, becauſe it implies not only *all* that Juſtice implies, but a great deal *more*. . . . The Man who is merely *juſt*, only *abſtains* from *Evil*: The Man who is truly *good*, not only abſtains from Evil, but *produces Happineſs*. That the good Man muſt abſtain from Evil, appears from the very Definition of Good-

neſs here given, which is ſaid to conſiſt in producing the greateſt poſſible Happineſs: Now if the Man who pretends to be good, does not abſtain from the Commiſſion of Evil, he does not produce the greateſt poſſible Happineſs; that is, in other Words, he is not truly or compleatly good. Here then manifeſtly lies the Superiority of the Good Man over the Juſt Man, that the one is negatively virtuous only, the other is poſitively ſo. The good Man is eſſentially benevolent: the merely juſt Man is, or may be, ſelfiſh. The one is the Inſtrument of Good; the other only abſtains from Miſchief: The juſt Man is merely innoxious; the good Man is not only innocent, but uſeful. The firſt might as well be annihilated, with reſpect to his Fellow Creatures who are round him; the latter is a perpetual Fountain of Bleſſings to thoſe who move within his Sphere of Action.

Thus the Superiority of Goodneſs over Juſtice is evident. Yet on this Foundation it may be objected, that "if Goodneſs be

"the

"the nobler Virtue, why then is a Devi-
"ation from Juſtice regarded as the great-
"er Crime?"—Now, this Objection will receive a clear Anſwer from their Nature, as here deſcribed: For as Juſtice is but a negative, and Goodneſs a poſitive Virtue, ſo, on the contrary, a Deviation from Goodneſs is but a negative, but a Deviation from Juſtice is a poſitive Crime. The Man who ceaſeth to be Good, may ſtill be Juſt: but the Man who ceaſeth to be Juſt, becomes inevitably Wicked: The one only neglects to produce Happineſs; the other proceeds actually to produce Miſery: and hence become the more odious Character.

Further: As Mankind may live in a tolerable State of Felicity, without the mutual and continued Aids of Goodneſs, particular Acts of Goodneſs are too generally regarded as Virtues than as Duties; as Deeds which Mankind may perform or omit at Pleaſure. But Acts of Juſtice, having always been found neceſſary to the tolerable Exiſtence of Man, have therefore, by general Conſent, been impreſſed

on the Mind, as Duties of unalterable Obligation: and hence, on any Deviation from theſe, the Idea of a deeper Guilt muſt neceſſarily ariſe.

Having thus conſidered and explained the eſſential Difference between Goodneſs and Juſtice; and pointed out the Foundation on which the good Man is ſuperior in moral Excellence, to him who is only juſt; let me now proceed to deduce ſuch Conſequences, as may ſeem naturally to ariſe from theſe Diſtinctions.

1. From the Nature of *Goodneſs* and *Juſtice*, as here defined and diſtinguiſhed, we may clearly fix the Conſiſtency of the two *divine* Attributes of *Goodneſs* and *Juſtice*; which ſome Men have weakly ſuppoſed to claſh, and to be inconſiſtent with each other. For we ſee, that as the Goodneſs of God determines him to promote the Happineſs of his Creatures, ſo his Juſtice is no more than a particular Determination or Application of the ſame Goodneſs, whenever the Frailty or Wickedneſs

edneſs of Man render Puniſhment neceſſary, as the Means of preventing Evil.

2. We may hence diſcover the Fallacy of a Cavil againſt the Principles of Religion, urged in a plauſible Way by one of its Enemies. Where ſpeaking of the divine Goodneſs, he ſays, that knowing this, "we can have no Dread or Suſpicion to "make us uneaſy; for that it is *Malice* "only, and not *Goodneſs*, that can make "us *afraid* †." Had this been ſaid by a perfect and unſinning Being, to a Species of perfect and unſinning Beings, it had been rational and juſt: but as it was ſaid by a weak and frail Man, and addreſſed to his own frail Species, one cannot eaſily acquit the Author of Partiality or Short-ſightedneſs. 'Tis true, that the higher we riſe, and the more perfect we grow in Goodneſs, the leſs can the divine Goodneſs make us afraid; for as St. *John* hath finely ſaid, "Perfect Love caſteth out "Fear, becauſe Fear hath Torment in it."

† Characteriſtics, V. II. Enquiry, &c. B. II. Part I. § 2.

But who is there among Men, that can juſtly boaſt of this Perfection? . . . . On the contrary, as no Man can with Truth arrogate to himſelf this unſinning Obedience, ſo there is no Man to whom the divine Perfections may not at Times be an Object of Fear, notwithſtanding the unbounded Goodneſs of the divine Nature. For as the divine Goodneſs regards the greateſt Happineſs of all its Creatures; ſo, if Puniſhment be neceſſary to that End, the divine Juſtice will ariſe even from Goodneſs itſelf; that is, in other Words, the divine Goodneſs will ordain and inflict Puniſhment. Thus it appears to be an Aſſertion altogether groundleſs, to ſay, "That Malice only, and not Goodneſs, "can make us afraid." For it appears, that as the Goodneſs of God is a Ground of *Hope* to the *Virtuous*, ſo it is a Ground of *Fear* to the *Wicked*. In both theſe Caſes the Reaſon is the ſame, "Becauſe the "Goodneſs of God regards, promotes, "and by all effectual Means ſecures, the "greateſt Happineſs of all his Creatures."

3. From

3. From this View of Things, we may diſcern the Conſiſtency of the two divine Attributes of *Juſtice* and *Mercy*, which have likewiſe been ſuppoſed to claſh, and to interfere with each other. For as the *Juſtice* of God is no more than a *particular Determination* of his *Goodneſs* for the Prevention of Sin; ſo, his *Mercy* is no other than a *Determination* of the *ſame Goodneſs*, on the ſincere *Repentance* and *Amendment* of the Sinner. His infinite Wiſdom enables him to know, in what Degree, and under what Circumſtances to remit Puniſhment, ſo as to make that Remiſſion conſiſtent with the general Intent of his Goodneſs; that is, with the Prevention of Evil, and the Production of Good: and when ſuch *Remiſſion* is made, then it is that his *Mercy* takes Place.

4. As we have ſeen, that the *Goodneſs* of God is itſelf a juſt Ground of *Fear* to the *Guilty*, ſo it follows, from what hath been now ſaid, that the *Mercy* of God cannot afford any juſt Ground of *preſumptuous*

Hope, under the Continuance of *Sin*: Becauſe if it did, it would *defeat* the Ends of God's *Goodneſs*, and be incompatible with it. If the Sinner could ſecurely ſay within himſelf, "I will continue in Sin "through Life; and at the Cloſe of it "will repent me of my Sins, and thus "obtain Salvation through the Mercy of "God." . . . If, I ſay, the Sinner could affirm this, and ſecurely act in Conſequence of it, we ſee that all the gracious Purpoſes of God's Goodneſs would be deſtroyed; and that Vice and Villainy would lay waſte the the Earth. 'Tis on this Foundation, doubtleſs, that the Pſalmiſt reaſons in the 130th Pſalm: "If thou, Lord (ſaith He) wilt "be extreme to mark what is done amiſs, "O Lord, who may abide it! — But "there is *Mercy* with Thee; *therefore* "ſhalt thou be *feared*." Clearly implying that the divine Mercy is ſo far from being an Encouragement to Sin, that on the contrary it is a real Motive to Virtue and Repentance. Therefore we may be

aſſured,

aſſured, that the Mercy of God cannot extend to this Extreme, ſo as to give Encouragement to Sin; becauſe the Mercy of God can only ſo far remit Puniſhment, as may be conſiſtent with the general Preſervation of Virtue, and the greateſt general Good of all his Creatures.—Conſider this, and tremble ye, who, on a falſe Reliance upon the divine Mercy, continue in a Courſe of Sin; truſting to the deſperate Hazard of a death-bed Repentance!

5. We may from theſe Principles remark, in what Reſpects theſe Qualities of *Goodneſs*, *Juſtice*, and *Mercy*, are exerted in the *ſame* Way by *Man*, as by the *Deity*; and in what Reſpects they are *differently* exerted. As to their *general Intention*, which is the Good of All, they are the ſame in the *human*, as in the *divine*. But with regard to the *particular Manner* of the Application, from the Weakneſs of Man's Nature, they are different in Him from what they are in God . . . As to the chief Attribute of Goodneſs, our Idea of

the divine Perfections leads us neceſſarily to conclude, that it extends itſelf *equally* to All his Creatures: But ſuch is the Weakneſs of Man, ſo ſmall the Extent of his Power, and ſo unavoidable his particular Connexions, that *His* Goodneſs is neceſſarily exerciſed in an *unequal* Manner. To his neareſt Friends, Benefactors, or Relations, firſt: next, to his Neighbours and Fellow Citizens; then to his Countrymen, and laſtly to all Mankind . . . So again, human Juſtice is neceſſarily circumſcribed by Rules different from thoſe of divine Juſtice, becauſe of the Weakneſs and Ignorance of Man. For God knoweth the very Secrets of the Heart, and therefore puniſheth according to the inmoſt Intentions of the Soul, which are all laid open to His View. But Man, who cannot penetrate into the Receſſes of human Thought, can only judge and puniſh from outward Facts . . . . In like Manner, with reſpect to Mercy, or the Remiſſion of Puniſhment, Man lies under

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the ſame Neceſſity, ariſing from his Ignorance of the inward State of the human Mind; and therefore cannot interpoſe on the Suppoſition even of the moſt unfeigned Repentance, becauſe that ſeeming Repentance may be a Maſque put on to deceive. On this Account, therefore, it is, that the Mercy of Man can only be built on external Facts; and can only interpoſe in any Caſe, ſo far as may be judged conſiſtent with the Uſefulneſs and Neceſſity of public Example.

Such are the Conſequences that may ſeem to ariſe, from conſidering the eſſential Difference between Goodneſs and Juſtice: Let me now offer to your Obſervation ſome further Conſequences, which may ſeem to ariſe from the Superiority of the Good Man's Character over that of Him who is merely juſt or righteous.

1. If I may be indulged in a ſhort Obſervation (which is not unconnected with our preſent Subject, though perhaps at firſt Sight it may appear merely ſpeculative) I would remark, that the Superiority here given

given to the Good Man over the Juſt Man, ſeems to over-turn thoſe philoſophical Refinements which ſome Authors have adopted, concerning the abſolute Rectitude, Fitneſſes, and Reaſons of Things, which (ſome have gone ſo far as to ſay) do bind all rational Beings, independent of any Conſequences ariſing from them; that they are antecedent to all Conſiderations of Happineſs and Miſery, and that neither God himſelf, nor any reaſonable Beings ought to violate them, though the Miſery of all Mankind were the Conſequence of their Obſervance. But the Apoſtle, in this Text, evidently ſuppoſes the contrary to all this; For in giving the Superiority to the good and beneficent Man, over him who conducts himſelf merely by the Rule of Right, he clearly ſuppoſes, that the Production of Happineſs is the higheſt End that any moral Agent can purſue; and that the Rectitude of Things, or the Rule of Right, muſt depend on this higher Principle; muſt go along with it, and be directed by it. This Idea, therefore,

therefore, of certain abſtract Fitneſſes of Things, independent of Happineſs or Miſery, may, on the *Apoſtle's Deciſion*, be ſet aſide, as an idle Speculation of the Schools.

2. From the Superior Excellence of Goodneſs above Juſtice, it appears, that in our general Conduct towards each other, in our private Capacity, we ought to regulate our Thoughts and Actions by the generous Maxims of *Beneficence* and *Charity*. If we are *merely honeſt*, it appears, that we ſhall be very defective in the Sight of God: and if we rigidly *require* every thing of others, that the *Law* admits, we may indeed be called *innocent*, but we can never aſpire to the Character of being good or *amiable*. To do good, therefore, and diſtribute; to hide the Weakneſſes of our Brethren; to relieve the diſtreſſed; to forgive thoſe who injure us; and to *remit* Puniſhment whenever there is Reaſon to believe the criminal *repentant*; all theſe things are requiſite, beyond mere Honeſty, to form

form ſuch a Character as God delights in: Nor is there any Probability, that we can ever be admitted into the bleſſed Society of Angels or Men made perfect, till we adopt theſe Principles of Goodneſs, by which alone we can be made fit for ſuch an Exaltation to eternal Glory.

3. But although in our *private* Conduct, *Goodneſs* and *Mercy* are to be our *Guides*, yet in all Caſes where the Laws of our *Country* determine Differences, or take Cognizance of Crimes, there, not Goodneſs or Mercy, but *Juſtice alone* muſt be the unvary'd *Rule* of our Words and Actions. This will be found entirely conſiſtent with the Principles already given. The Reaſon is, *not* that the Laws of our Country exclude the Exerciſe of Mercy; for our excellent Laws may juſtly be ſaid, ſo far as human Frailty will admit, to be a fair and unblemiſhed Tranſcript of the divine Mercy itſelf, as it ſhines in the Goſpel: But the Reaſon is, becauſe in all well ordered States, like ours, as every Individual gives up to the Public his *pri-*

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vate Right of *puniſhing*, ſo in like Manner every Individual gives up to the Public his *private Right* of *remitting Puniſhment*. This Power is lodged in the Hands of our Sovereign only. For any private Man, therefore, to depart from the ſtrict Rules of Juſtice, where the public Welfare is concerned, is a falſe Compaſſion, a baſe and unworthy Conduct, which neither Reaſon, Goodneſs, nor Mercy can juſtify; becauſe he breaks in upon his own Promiſes, he violates his own prior Engagements to that Society of which he is a Member, and on the Well-being of which, all the Bleſſings of his Life depend. As Juſtice, therefore, calls on every Man to declare all that he knows, for the Clearing and the Preſervation of the Innocent; ſo the ſame Juſtice demands that every Man ſhould declare all he knows, for the Detection and Puniſhment of the Guilty. Thus it appears, it is every Man's Duty, even without being called upon in a Court of Juſtice,

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to ſpeak the Truth, the whole Truth, and nothing but the Truth.

God forbid, that I ſhould be thought to exclude all Compaſſion, or ſhut the Gates of Mercy againſt unhappy Men. With Grief do I here point out the Neceſſity of Juſtice, and ſhall ſincerely rejoice to hear that they are found Innocent. I only preſume, according to my Duty, to point out the proper Limits of Juſtice and Mercy. And as it appears that in all judicial Proceedings, the Right of remitting Puniſhment is voluntarily given up by every Individual into the Hands of the Public; how great muſt be the Satisfaction of every honeſt Man, to reflect, that this Exerciſe of Mercy is repoſed in the Breaſt of our good and gracious King; who by his own excellent Nature is ever diſpoſed to forgive; and by the known Ability and Humanity of thoſe whom he hath appointed to the Adminiſtration of Juſtice, is ſure of having the faireſt

faireſt Repreſentations made; and ſuch as may ſecurely lead him to the wiſe and proper Direction of his Mercy, for the Happineſs of all his Subjects.

Finally, therefore, let a Senſe of our Duty to God, a Senſe of thoſe unrivalled Bleſſings we enjoy under our moſt excellent Conſtitution, and a Senſe of thoſe Miſeries and Diſtractions which have ariſen from our late unhappy Inſurrections, determine us to a due Obedience to the Laws; to future Unanimity, Peace, and Concord; that our Earth may, in ſome Degree, become the Image of Heaven; where there are no Crimes for Juſtice to puniſh, nor even a Frailty for Mercy to forgive; but where unbounded Love and unerring Goodneſs are All in All.

On the Purſuit of falſe Pleaſure, *and the Miſchiefs of* immoderate Gaming:

A SERMON,

PREACHED AT THE

ABBEY-CHURCH at *Bath*,

For Promoting the

CHARITY and SUBSCRIPTION towards the GENERAL HOSPITAL in that City,

On SUNDAY, APRIL 22, 1750.

ADVERTISEMENT.

In Juſtice to the Magiſtrates of the City of BATH, it is thought proper to inform the READER, that the public Gaming-Tables were by Them ſuppreſſed there, ſoon after the Preaching of this Sermon.

ON THE PURSUIT OF FALSE PLEASURE, AND THE MISCHIEFS OF IMMODERATE GAMING:

PROV. Chap. iii. Ver. 17.

Her Ways are Ways of Pleaſantneſs.

THERE is a Variety of Principles which, by Turns, have been found to predominate in Human Nature; and which, according to the Revolutions of Times and Manners, have been obſerved, ſucceſſively, to ſway the Conduct of Mankind. In one Age, a Senſe of Religion, and Duty, hath generally prevailed: In another, the Proſpect of future Glory: In a Third, the contracted Views of Intereſt

and Cunning: In a Fourth, the diſſolute Maxims of Luxury and Pleaſure.

I think it may, without any Imputation of Prejudice or Partiality, be affirmed, that the laſt of theſe is the peculiar and leading Principle of the preſent Times. Thoſe of Duty and Glory have had their Day: They have, by Turns, reigned, and been exploded: That of intereſted Cunning, it muſt be owned, is yet in Force; but this ſubſiſts rather as a Means, than an End: We are cunning, indeed, and laborious to heap up; but we only heap up, that we may ſquander. Immediate Gratification is the great Object of Purſuit; and Futurity is loſt, amidſt our Rage for preſent Enjoyment.

Hence it hath come to paſs, that even *Religion* and *Virtue* can only gain Acceſs to the debauched Imagination, upon ſuch Conditions as are almoſt unworthy of their native Excellence; and while, in happier Ages, they could draw Mankind to their Party, by holding forth a *Crown of eternal Glory*, as the *Prize* of their *high Calling*, they

they are now reduced to that laſt Neceſſity of alluring their ſupine Votaries, by pointing out the *near* and *flowry Path* of *Pleaſure*.

Yet even on this low Principle, Religion and Virtue, if fairly liſten'd to, will baffle all Oppoſition: For ſuch is their uniform Nature, and extenſive Energy; ſo entire and univerſal is their Influence, with Reſpect to Man, that preſent Pleaſure, no leſs than future Happineſs, is their eſſential and unvaried Characteriſtic. Leſt therefore we ſhould proceed on Principles which, by ſome might be eſteemed chimerical and groundleſs, let us conſider them, chiefly at leaſt, in this ſingle Light; and, from this Examination, I doubt not but it will appear, Firſt, That no *true* or *laſting Pleaſure* is, or can be obtained, without the Practice of VIRTUE: Secondly, That from the ſincere Practice of it, the trueſt and moſt laſting Pleaſures do naturally ariſe: And, laſtly, from theſe Truths, a few Obſervations will offer themſelves to

our Conſideration, relative to the preſent Occaſion.

Firſt, THEREFORE, it will appear to every *conſiderate Mind*, THAT NO TRUE AND LASTING PLEASURE IS, OR CAN BE OBTAINED, WITHOUT THE PRACTICE OF VIRTUE.

Yet here, even ſome of the groſſeſt Vices put in their Claim, and pretend to conduct their Followers to *true Pleaſure*: But, in the End, it will appear, that their Pretences are the compleateſt, as they are the moſt fatal, of all Deluſions. Debauchery and Intemperance bring their own Puniſhments along with them: They deſtroy the Health of the Body, and all the Powers of the Mind. Luxury and Prodigality are no leſs fatal to our Fortunes: Every Violation of the ſocial Duties is attended with ſome embittering or ruinous Circumſtance. If we are arbitrary, oppreſſive, or uncharitable, though we be ſo cautious as to evade the Laws, yet a juſt and public Ignominy will overtake us: If we avowedly violate

violate the Rules of Juſtice, by Theft, Robbery, or Plunder, that Juſtice we have defy'd will overwhelm us, and our Reward muſt be Fines or Impriſonment, Baniſhment or Death. Thus, the natural Inheritance of every groſſer Vice, is Miſery and Ruin: By turns they lead their Votaries from Poverty to Want, from Diſeaſe to Rottenneſs, from Jails to Gibbets.

This Part of the Subject might be much enlarged on: But I would hope, that to have touched upon it in this general Manner, may, at preſent, be ſufficient: I would hope, that none who appear on this *humane* and *charitable* Occaſion, can be the declared and determined Enemies of VIRTUE. I would therefore addreſs you, as thoſe who *mean well*, but who yet may be *miſtaken*; as thoſe who may unknowingly have wandered from the Path of Virtue and true Pleaſure, and may poſſibly therefore thank *the warning Voice*, that bids them *return* and walk in it.

Give

Give me Leave, therefore, to repreſent to you, the Folly of expecting true and permanent Pleaſure, from a violent Attachment to what is generally called even innocent Diverſion or Amuſement, in Excluſion of the higher Purſuits of Benevolence and Virtue. It is not often that a Preacher hath an Opportunity of addreſſing thoſe, to whom an unreſerved Diſcourſe on this Subject can be of ſuch particular Importance. What therefore is offered on this Occaſion, as it is *ſaid*, ſo I hope it will be *received*, in the Spirit of Charity. We ſtand here in the Preſence of GOD, before whom the Greateſt of us are but Duſt and Aſhes; in whoſe Eyes no Diſtinction can take Place, but that of *Virtue* and *Vice*, the *Righteous* and the *Sinner*.

Now the firſt Circumſtance which demonſtrates that what is called mere Diverſion, or Amuſement, cannot be a ſufficient Source of true continued Pleaſure, is this: That if we purſue them conſtantly, they grow

grow tedious and tireſome; and if we intermit them, they give us Pain rather than Pleaſure, in Reflection. That they grow tireſome when long purſued, is clear from that perpetual Rotation, which is found neceſſary to relieve the nauſeating Mind: Were they of ſuch a Nature as to ſatisfy the Soul of Man, ſhould we need to labour after a perpetual Change? We read in ancient Hiſtory, of a Kingdom ſunk to ſuch a Degree of Effeminacy, that a Royal Reward was proclaimed for him, who ſhould find out a new Pleaſure: And do you think that a new One would have been ſought at ſuch Expence, had not all the old Ones been exhauſted? Even ſuch ſeems to be our preſent Situation: We toil, like Children in Purſuit of Rainbows, after chimerical and air-painted Objects of Delight: When we come upon the Spot, we find, that what at a Diſtance appeared ſo gay, had but a falſe ſplendour, which is vaniſhed on a nearer Approach. Yet ſtill, as new Objects riſe before us, we renew

our Purſuit, find ourſelves again deceived, and thus paſs our Time between Expectation and Diſappointment.

And as this eager Appetite for meer Diverſion affords but little of true Pleaſure, even in the Period of Enjoyment; ſo, when that is over, Reflection intrudes and makes us miſerable: For the Mind having been either loſt in total Diſſipation, or intent on Objects but ill ſuited to its Nature, when it comes to look at Home, finds nothing to ſupport or reſt itſelf upon. Where there is no inward Conſciouſneſs of worthy Deſigns, and ſuitable Actions, the Mind turns with Averſion from beholding itſelf; and thus Leiſure and Thought, two of the greateſt Bleſſings that can be vouchſafed to thoſe who know to uſe them, become a Burthen unſupportable. Hence every falſe and diſſipating Pleaſure is again greedily embraced; and we ſeek not ſo much to obtain Delight, as to get rid of Miſery.

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This farther Circumſtance may be added, with Regard to thoſe who are not quite abandoned in their principles; that an immoderate Attachment to Diverſions does, upon the whole, in the ſtricteſt Senſe, partake of the Nature of Vice: For though the temperate Purſuit of a ſingle Amuſement may be innocent, ſo long as it leaves Room for Purſuits of a higher Nature; yet when the Soul becomes totally immerſed in trifling or idle Gratifications, the ſuperior Faculties of the Mind lie dormant and neglected. The Seeds of Virtue, though they be ſown by Nature in the Human Mind, do yet require ſome Degree of Labour and Cultivation, ere they can put forth their Branches, and produce good Fruit: But by this untoward Management, inſtead of aiding their natural Efforts, we overwhelm and choak them in their firſt Growths; and thus give the Start to the latent Seeds of Corruption, which infallibly ſpring up in Tares and Thiſtles. Thus the native Energy of the Soul is deſtroyed, the

Duties

Duties of Life are not ſo much as thought of, and all Improvement in Religion and Virtue rendered utterly impoſſible. Hence, I ſay, as an immoderate Attachment to Diverſion tends to extinguiſh every Degree of Virtue, it partakes, in the ſtricteſt Senſe, of the Nature of Vice, and will therefore ſtand expoſed to all its Conſequences.

So much may juſtly be affirmed of every Amuſement, even the moſt innocent. But there is one, much indeed ſought after at preſent, with a View to Pleaſure, which ſurely, of all others, has the leaſt Pretence to it; and which, above every other, repays its blind Followers with Vexation and Diſappointment: I mean, that of *immoderate Gaming*.

To analyze it therefore into its Principles.—The very beſt Conſequence that could be hoped for, even ſuppoſing what is impoſſible, a continued Run of Fortune, —the very beſt, I ſay, that can be hoped, would be an inordinate Luſt of Gain: For, it is always obſerved, that the Succeſsful,

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in this Way, grow proportionably covetous: Hence ariſes a certain Eagerneſs, a reſtleſs Craving of the Mind, after an Object which can never ſatisfy it. And even this, ignoble as it is, is deeply tinctured with perpetual Doubts, and the Fear of a Reverſe of Fortune: Hence the moſt diſtreſſful Anxiety ariſes; the inward Peace and Balance of the Mind is deſtroyed, and the diſtracted Heart ſet at Variance with itſelf.

But this is a very weak and imperfect Picture of a *Gaming Table*: For, as the Tide of Fortune ebbs, at leaſt as often as it flows, ſo the ſad Reverſe, to which every Adventurer is expoſed, awakens by Turns every gloomy and accurſed Paſſion of the Soul. Here we may often ſee a numerous Aſſembly of *both Sexes*, chained down by the Magick of the fatal Circle; the *Sorcerer* ſeated triumphant in the Midſt, with his Inſtruments of Deceit before him: At length the Spell begins to work, and the Engine of Falſhood is put in Motion: The inchanted Crowd ſtand fix'd with anxious Eyes

Eyes and beating Hearts, 'till, in the End, Fate proclaims the Magician victorious; who, by ſecret and unſuſpected Arts, hath conveyed the *Wealth* of his Followers into his *own Pocket*; leaving them nothing in Return but the juſt Reward of Grief and Vexation, Indignation and Remorſe. Here one may often ſee the *faireſt Faces*, form'd, ſurely, for more amiable and virtuous Purpoſes, dim'd with Envy, or kindling into Rage; by Turns diſtracted with the Tyrany of every vile Affection; transformed from Graces into Furies; ſquandering thoſe Fortunes, which their provident and indulgent Parents had bequeathed them, with far other Hopes and Expectations; ſetting to the Hazard the very Means of their future Support; and along with it, what ought to be ſtill more dear, the Purity of Virgin Innocence. And is this the Path that leads to true and laſting Pleaſures? Are theſe the Boaſts and Ornaments of the *ſofter Sex?* Can theſe Accompliſhments form the affectionate Wife,

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the tender Mother, the faithful and domeſtic Friend; Can theſe engage the Lover, or fix the Affections of the Huſband? While theſe things are done, Can we wonder that the marry'd State ſhould every Day grow more hated, more dreadful? Can we wonder that the Maid ſhould paſs her Days in Neglect, and the Wife be diſcarded, as ruinous and intolerable?

The faſhionable Abſurdities of our *own Sex*, in theſe Matters, are equally amazing and deſtructive. Do not we ſee *Men* paſſing their beſt Hours, and their Prime of Life, in theſe Scenes of *Folly*; whoſe Rank, Fortunes, and natural Abilities might entitle them to the higheſt Offices in the Common-wealth? Degrading themſelves to the low Level of profeſſed Gameſters, and herding with theſe, as their chief Intimates, their boſom Friends? Blind to every Kind of Merit, but that of the learned Artiſt, whoſe boaſted Qualification is, that he is both able and willing to eaſe them of the *uſeleſs Burthen* of an

Eſtate. Yet, fond as they are of this mad Extravagance in Theory, the Practice of it is attended with the moſt conſummate Miſery. The ſame Conflict of tormenting Paſſions, as hath already been deſcribed, riſes to blaſt their unwarrantable Pleaſures; and their falſe Purſuits too generally conclude with curſing themſelves, and blaſpheming Providence. Here then behold the *Wretch compleated!* Surrounded by a Train of inextricable Miſeries! his Fortunes vaniſhed, beyond Redemption! *He cannot work*; *and to beg he is aſhamed:* He hath diſgraced his Anceſtors, and ruined his Poſterity: Behind him, he ſees nothing but Guilt and Shame; before him, nothing but Miſery and Deſpair. What then remains, but that he throw the laſt fatal Dye for Eternity, and conclude the horrid Scene by a *Halter*, a *Dagger*, or a *Piſtol!*

Or if his Fury, Horror, and Deſpair, break not forth upon *himſelf*, they are ſure to diſcharge themſelves on his *Fellow-Creatures.*

Creatures. His intemperate Wants call aloud for Gratification; and *Force* muſt reſtore, what *Folly* deprived him of. Hence thoſe Evils which are riſing with unheard of Aggravations: Hence theſe *Complainings in our Streets:* Hence the Spirit of Violence hath gone out among us; and the Land is fill'd with *Robbery* and *Murder.*

It may ſeem ſtrange that ſuch Exceſſes ſhould be allow'd in a free State: But it is yet more ſtrange, that ſuch Exceſſes ſhould be allow'd and practiſed among the *Great,* at a Time when there are Laws in Force againſt them. And do theſe act the Part of *Magiſtrates,* of *Legiſlators,* of *Patriots,* or of *Men,* who either by a Toleration, by Encouragement, or Example, thus wantonly ſet at Defiance the very Laws which themſelves have made or recommended? Can true Pleaſure, or Satisfaction, ariſe from a Conduct ſo inconſiſtent with itſelf? Or, can the leading Part of Mankind ever hope, that their Inferiors will reverence the Laws, while they ſee

their *Superiors* publickly deſpiſe them? Hence, I fear, many of our greateſt Evils flow; and hence, I fear, much greater are to be expected. A learned Heathen, a Man equally renowned as a Captain, a Philoſopher, and Politician [a]; this Great Perſon informs us, That nothing was ſo remarkable in the fam'd *Lacedæmonian* Republick, as that perfect and entire Submiſſion given to the Laws by the *greateſt* People and *higheſt* Ranks of the Commonwealth: He accounts for the Stability and long Duration of that Republic from this one Principle, above all others; and tells us, That this Circumſtance no ſooner ceaſed, than the *Lacedæmonian* State partook of the common Fate of Empires. How far this Obſervation may relate to our *own Times* and *Country*, I am unwilling to ſay. They whom it more nearly concerns, muſt be better Judges: And ſure it behoves them ſeriouſly to reflect upon it. I

[a] Xenophon.

would

would not deſignedly be either timid or preſuming. But this is certain, and this mine Office obliges me to ſay, that the united Voices of all Ages and Nations do proclaim this Truth, That a general and open Contempt of eſtabliſh'd Laws among the *higher Ranks* of Men, hath always been a preceding Sympton, a certain Indication, of the approaching Diſſolution of a State.—If, therefore, you prefer a well-grounded and laſting, to a tranſient and ſhort-liv'd Pleaſure; if you have any Regard for your *Country* and *Poſterity*; if your Paſſion for low and ſelfiſh Gratifications hath not effaced the natural Impreſſions of Humanity; *Finally, whatſoever Things are honeſt, whatſoever Things are juſt, whatſoever Things are lovely, whatſoever Things are of good Report, if there be any Virtue, if there be any Praiſe,* THINK OF THESE THINGS.

In conſequence of theſe Reflections, which demonſtrate how fatally we are miſled in our Purſuits of Pleaſure, let me

now in Concluſion point out the *real*, and let me add, the *eaſy*, Method of obtaining it. And this will be found to conſiſt in the ſincere Practice of *every Virtue*; or, in other Words, in the unfeigned Exerciſe of *Chriſtian Charity*, which is declared to be *the End of the Commandment*.

But here it may be proper firſt to enquire, Why, if *true Virtue* and *true Charity* be the ſame; Why, in an age confeſſedly not wanting in a Spirit of *Charity* and *Benevolence*, ſo little *true* and *ſubſtantial Virtue* ſhould be found?

This, tho' perhaps, at firſt View, a difficult Queſtion, yet admits of a very eaſy Solution from two Cauſes, ariſing from the ſame blind Principle of preſent Gratification; For, in the firſt Place, tho' we want not the Feelings of Benevolence, when an Object of Pity ſtrikes our Eyes, yet we have ſo many Views of *falſe Pleaſure* and *Amuſement*; ſo many Calls of a *meaner* and more *ſelfiſh* Kind to gratify, as not only leſſen our Deſire of relieving the

Diſtreſs

Diſtreſs we ſee, but infallibly prevent any Care, or Inquiry after ſuch Objects as fall not beneath our Notice. In a word; tho' to relieve the Pain in our own Breaſt, we relieve a preſent Object of Diſtreſs, yet we do it not upon any ſteady Principle, and therefore, muſt ever do it in ſuch a Manner as is partial and defective.

The other Reaſon is, becauſe at preſent there generally prevails a very imperfect Idea of the Nature of *Charity*: For whereas it conſiſts in a *ſteady* and *ſincere* Deſire of promoting the Happineſs of all Mankind; the common Notion is, that the Whole lies in relieving an Object of Diſtreſs. Hence we ſee Multitudes who ſeem to think themſelves charitable, while they give Way to every vile Inclination, except only that of a harden'd Heart. Hence we ſee the one Sex triumphing in a ſingle Act of Compaſſion, as the Sum of all Virtue, while they indulge in Debauchery, Prophaneneſs, and Revenge: And the other think themſelves perfectly charitable, while they riot in Envy, in Calumny, and Slander.

But far different is the true Idea of Chriſtian *Charity*. St. *Paul* tells us, that *Tho' we ſhould give all our Goods to feed the Poor, and have not* Charity, *we are nothing*. But, that the true Fruit of the Spirit is *Love, Joy, Long-ſuffering, Kindneſs, Patience, Temperance:* That Charity *envieth not, is not puffed up, not eaſily provoked, ſeeketh not her own, rejoiceth not in Evil, but rejoiceth in the Truth; hopeth, believeth, and endureth all Things.*

It is from this Bleſſed and Heavenly Temper of Mind, that *true* and *laſting Pleaſure* is to be expected: It is this that conquers every turbulent and uneaſy Paſſion; and, like its Divine Author, *ſubdues all Things unto itſelf.* This heavenly Temper, which we need only wiſh for to be poſſeſſed of, gives that calm and laſting Joy to its poſſeſſor, which is ſought for in vain by the *Gay* and the *Licentious*. It partakes not of the Nature of Amuſements, which often diſguſt even when we ſeek them; but every additional Act, nay, every ſincere Wiſh of Kindneſs which we beſtow,

raiſeth

raiſeth us to ſtill higher and higher Degrees of Pleaſure, which flows upon the Mind in Proportion as the Mind grows more virtuous. Then indeed, thoſe very Amuſements which otherwiſe can afford nothing but Diſappointment, do in an inferior Degree become the Means of real Pleaſure: We ſhall not, indeed, think ſo highly of theſe, neither, on the other hand, ſhall we be baulked in our Expectations: For as we ſhall ſet no higher Value upon them, than what in their Nature they deſerve, ſo we ſhall reap from them all that Satisfaction which they can, or were deſigned to give us. They will then be as ſo many tributary Streams of Pleaſure, flowing in and uniting with the Great One of CHARITY and VIRTUE.

NEITHER is the Pleaſure which *true Virtue* and unlimited *Charity* afford, confined like that of falſe Pleaſure, to the ſhort Period of Action. It is their peculiar Nature, not to loſe their Force, but to increaſe, to double by Reflection. Here, indeed, lies their great and eſſential Superiority,

riority, over every other Source of Delight: For, as the buſy Mind will often deſcend in itſelf; ſo the Vain, the Capricious, the Idle, the Licentious, when Thought drags them Homewards, in Spite of their Follies, they wander thro' themſelves as thro' an empty and deſolate Habitation, *ſeeking Reſt and finding none.* But the *truly Virtuous* can always find a *Friend* at *Home*; a faithful and domeſtic Friend, his own Conſcience. In this happy Commerce he finds unceaſing Pleaſure; Here he can paſs Hours, and Days, without looking out for one empty and foreign Amuſement. This affords that ſtill-increaſing Satisfaction, gives that perfect Repoſe, that Divine Contentment to the Soul, which fills up the whole Capacity for Bliſs, and leaves not even a Wiſh for more.

And as every Branch of *Virtue* and unfeigned *Charity* is a Source of the pureſt and moſt laſting Pleaſure; ſo, in a peculiar Manner, is that moſt eſſential Part of it, which I am at preſent called upon to recommend:

commend: I mean that of *relieving the Diſtreſſed.*

The Nature of that *charitable Foundation*, which we are here met to forward, is ſo well known, that, I ſuppoſe, it were needleſs to dwell on explaining it. In one word, it is a Fund eſtabliſhed in Behalf of the Diſtempered Poor of this Kingdom, who are capable of being relieved by the *Medicinal Waters* of this Place; but incapable, thro' their low Circumſtances, of partaking of their Benefits.

And, ſure, if any Principle of Humanity can touch your Hearts, you will joyfully contribute to ſo noble a Purpoſe. You here have the Opportunity of making yourſelves the Miniſters of Providence, in working Effects almoſt miraculous; of giving *Health* to the Sick, *Eyes* to the Blind, and *Feet* to the Lame: Of being the good Angels, ſent from Heaven to prepare the *healing* Pool for the Withered, the Halt, and the Maimed: And this, at ſo eaſy a Rate, as that of retrenching an *un-*

neceſſary Expence, and keeping clear of the Anxieties of deluding Folly. Here, then, depoſite a Share of that Wealth, which, on other Occaſions, you are ſo free to beſtow; for here, tho' you give, you cannot be Loſers; but will receive in Return an ample Recompence of Peace, and laſting Pleaſure.

Could you be preſent, perſonally preſent, to the many Objects of Diſtreſs, which thro' this Kingdom now lie panting and languiſhing for theſe Waters of Health, yet unable, thro' their Poverty, to reach them; ſure I am, that your natural Humanity would kindle into Compaſſion: Did you ſee them lift up their Eyes to you for Relief, would you refuſe to extend the bounteous Hand, and ſave your Fellow-Creatures, by diſpenſing an inconſiderable Pittance of your Fortune? If not, then let your Compaſſion riſe into *Virtue*; and do that from Principle, to which you would be prompted by an honeſt Paſſion.

Figure

Figure to yourſelves, I beſeech you, an induſtrious Family, once maintain'd in Decency by a Father's Labour, and a Mother's Care; but now reduced to Penury, by an afflicting Diſtemper fallen on him, who was once its Comfort and Support: By your timely Generoſity he partakes of theſe Medicinal Waters, and returns home, bleſs'd with Health and Strength. Could this World afford you a ſincerer Pleaſure than to ſee his ſmiling Infants welcome his happy Return, and bleſs and pray for the generous Hand that had reſtored their fond Parent to his Health, and enabled him once more to provide their daily Bread? Would not your Hearts glow with Joy, when you ſhould hear him, with Gratitude, recount the Glories of this Place, to his liſtening Children? when he ſhould tell them of the Numbers he had ſeen here, diſtinguiſhed by their Birth, Rank, and Fortune; yet ſtill leſs diſtinguiſhed by their Birth, Rank,

or

or Fortune, than by their Nobleneſs of Mind, and boundleſs *Charity*.

Many of you are bleſs'd with *Health*, as well as *Affluence*: If ſo, let your Gratitude to Heaven appear in your Bounty: It is the peculiar Mark of a generous Mind, to be ſteady to *Virtue* in a proſperous Condition.

Some of you, doubtleſs, labour under a want of Health. To ſuch, can there need an Argument to excite their Bounty? Let the Senſe and Feeling of your own Infirmities teach you to pity thoſe of others: Of ſuch too, as are not bleſſed like you, with the outward Conveniencies of Life; but, beſides the Affliction of Diſeaſe, labour under the additional Ills, of *Poverty*, *Cold*, and *Hunger*.

And, let this Conſideration be laid to Heart by all: That whatever proſperous Condition you may now enjoy, yet as Age and Infirmities ſteal on, the evil Days will come, when you ſhall ſay, *you have no Pleaſure in them*. In this laſt Period of Affliction, common to the Greateſt and the

Leaſt;

Leaſt; when neither Wealth, Palaces, Attendance, Titles, or Diſtinction, can yield you Comfort; when every outward Support ſhall fail you, then ſhall this *one*, this *only Source* of laſting Pleaſure break forth with double Vigour in the Mind; and when every other Foundation gives Way, this Reflection will ſtill bear you up, even in Sickneſs and in Death, that you had *relieved the Diſtreſſes* of your *Fellow-Creatures*; that you had been *Eyes to the Blind*, and *Feet to the Lame*; that *the Bleſſing of him that was ready to periſh had come upon you*; *and that you had cauſed the widow's Heart to ſing for Joy*.

Finally, if you can caſt up your Eyes to Heaven, and contemplate the Happineſs there prepared for the Juſt and Merciful, you will find ſuch Pleaſures attending on your *Virtue*, as nothing on Earth can either rival or repreſent: *Such as Eye hath not ſeen, nor Ear heard, neither hath it entered into the Heart of Man to conceive.*

Thus

Thus in every Light are *Charity* and Happineſs concentred, thro' every Period of our Exiſtence. The Joys of *Vanity*, or *Vice*, are like haſty Brooks, noiſy and impetuous, but of no Duration: Thoſe of *true Charity*, *Virtue*, and *Religion*, are like clear and conſtant Streams, calm and majeſtic in their Courſe; they run uninterrupted thro' Life, they ſhall be continued beyond the Grave; and not only continued, but augmented into *Rivers of Joy*, *which ſhall run at* GOD's *Right Hand for evermore*.

ON

RELIGIOUS LIBERTY:

A SERMON.

PREACHED AT

St. PAUL'S CATHEDRAL,

On Sunday, March 6, 1763.

On Occaſion of the BRIEF for the Eſtabliſhment of the Colleges of *Philadelphia* and *New York*.

A

LETTER

TO THE

Principal INHABITANTS of the *Britiſh North-American* Colonies,

On OCCASION of the PEACE.

SIRS,

AS the long-deſired Time is at length arrived, when the Bleſſings of Peace are happily reſtored, and his Majeſty's *American* Dominions inlarged and ſecured; give me leave (ſo far as relates to my particular Profeſſion) to lay before you ſome Obſervations, which may tend to the continued Security of the Colonies which you inhabit; as well as to the proper Improve-

ment and Progreſs of true Chriſtianity, in the ſeveral Diſtricts of *Britiſh* AMERICA.

The *general* Truths relative to theſe important Subjects, are delivered in the following Diſcourſe. The Obſervations which I beg Leave to offer in this Addreſs, are ſuch as more *particularly* relate to *yourſelves*. And as *you* are the firſt great *Barrier*, on which your Mother-Country muſt depend for the Security of her Colonies, every Conſideration which can add new Motives to your well-directed Zeal, though they more immediately affect Yourſelves, yet in the End they muſt touch the Intereſts of our common Country.

As true Chriſtianity cannot be either propagated or eſtabliſhed, but on the Principles of Chriſtian Liberty; let me firſt, with all due Reſpect and Freedom, lay before you the peculiar Reaſons, on which *You*, above all the Inhabitants of the Earth, ought to be zealous in eſtabliſhing the generous Principles of religious Freedom.

In

In the following Diſcourſe you will ſee a general Sketch of the gradual Decline of religious Liberty, from that Perfection which it juſtly boaſted in the firſt Ages of Chriſtianity. This Decline ended in it's total Extinction; which was in Time followed by its imperfect Revival, in the Days of LUTHER. In EUROPE, the Conſequence of theſe Events hath been, that the ſeveral Sects of Chriſtians diſſenting from the eſtabliſhed Religion of their reſpective Countries, aroſe in ſmall Numbers of Men: Hence, although mutual Diſlike hath been too general among the ſeveral Denominations of Chriſtians; yet the naſcent Sects have been but ſeldom of Force to controul the leading Spirit of the national Religion; which hath generally been of Power to overbear them by its legal Eſtabliſhment. Thus, both the public Peace, and many good Effects of Religion (though even in ſome Degree intolerant) have been in Part maintained, though the true Spirit of religious Freedom hath been

but little attended to. The Religion of the Country, though imperfect, hath ſtill been able to co-operate with the Wiſdom of the State; and hence, at leaſt a *conſiſtent* Syſtem of Policy hath ariſen.

But on the Continent of *Britiſh* AMERICA, the Matter hath been quite otherwiſe. For here, the ſeveral Colonies, though *united* under one common *King* and *Country*, were from their very firſt Eſtabliſhment inhabited by Chriſtians of various Denominations, divided in *Principle* and *Opinion*; ſome of them driven from their Country by this very Want of Religious Freedom; and all of them but too much tainted with the ſame intolerant Spirit which they ſo juſtly condemned in others; on an Equality with Reſpect to Property and Power; and too generally poſſeſſed, I fear, with ſuch a mutual Diſlike and Jealouſy, as muſt ever retard many public Meaſures which may reſpect the common Good of All; unleſs the genuine Spirit of Chriſtian Liberty ſhall at length unite

unite them in the perfect Bonds of Charity and mutual Love. Hence, then, ariſes a peculiar Argument, on which the Inhabitants of the *American* Colonies ſhould zealouſly adopt the generous Principles of Religious Freedom; becauſe that uncharitable Diſunion and Diſlike, which, in the *European* Countries, may not affect the public Meaſures, *muſt* inevitably, in the *American* Colonies, (where the contending religious Intereſts are nearly equal) be attended with Conſequences which are *bad*; *may* poſſibly be attended with Conſequences that are *fatal*.

Hence then ariſes a powerful Argument for your putting on the Spirit of Moderation, and the Adoption of religious Liberty; without which, even the temporal Intereſts of the Colonies muſt be often obſtructed; without which, the diſtant and out-lying Parts of the *Britiſh* Settlements muſt be doomed to live in Ignorance and Error; and without which the native *Indians* muſt either continue in their

preſent deplorable State of Idolatry, Cruelty and Vice; or muſt become your moſt dangerous Enemies, by the Adoption of the Principles of Popery.

And this naturally leads me to lay before you the peculiar Circumſtances which attend your Situation, with reſpect to the Popiſh Settlements which lie contiguous to the Proteſtant ones; and to point out the Dangers that may and muſt ariſe from that Quarter, unleſs a true Spirit of Chriſtian Liberty and Zeal unite and animate you to the effectual Civilization and Converſion of your native *Indian* Allies.

And here, you will firſt pardon me, if I obſerve, that, though a narrow, intolerant, and perſecuting Spirit hath too frequently been found among the ſeveral Proteſtant Churches; yet this falſe Zeal is not attended with the ſame Eagerneſs for the Converſion of others, as is found in the *Roman* Church. The Reaſon of this Difference lies here: That the Principle of Intolerance and Perſecution ariſes in the

Church of *Rome* from a conſiſtent Principle and Belief, that there is no Salvation beyond the Pale of their Communion. This Principle no Proteſtant holds: and therefore the falſe Zeal of a perſecuting or intolerant Proteſtant hath not the ſame Foundation, nor is therefore attended with the ſame ſteady Conſequences, with that which is built on the Popiſh Faith. The perſecuting Zeal of the Papiſt is founded in *Principle*; and therefore urges on to Converſion from a Motive of *Charity*: The perſecuting Zeal of a Proteſtant is only founded in *Paſſion*; and therefore goes no farther than as it is urged by the Motive of *Diſlike* †. Hence the *Popiſh* Colonies will always out-do the *Proteſtant*, in the Converſion of Idolators; unleſs theſe

† As this may be thought not altogether conſiſtent with what is ſaid in p. 324. of the following Diſcourſe; it may be proper to obſerve, that the Principle of Perſecution there mentioned, is called *the ſame* with that of Popery, with Reſpect to *ſuch* Conſequences *only* as ariſe from *Diſlike*.

laſt

laſt be ſtrongly united by the Principles of Chriſtian Liberty, and animated by a generous Zeal for the real Welfare of Mankind.

In Support of theſe Truths, I have formerly appealed to the State of Popery and Proteſtantiſm on the Continent of *America*. "*There* the different Genius of theſe two "Syſtems operates with Univerſality and "Power. The Papiſts are zealous, watch-"ful and aſſiduous; the Proteſtants are "cold, indifferent and neglectful. The "*Spaniards*, in Courſe of Time, will have "converted one half of the vaſt ſouthern "Continent, and murdered the other. "The *French* joyn Policy to Zeal; or "rather, make Zeal ſubſervient to Policy. "They reaſon, they perſuade, they cajole, "they terrify the poor Indian Nations; "and by every Means of Truth and Falſe-"hood, draw them over to their Party. "The Conduct of the *Engliſh* is the "Reverſe of all this. Doubtleſs, many of

"our

" our Miſſionaries are worthy Men: But " it muſt be acknowledged, as the natural " Effect and Defect of the Proteſtant Sy- " ſtem, that they are not generally impelled " by Zeal, but compelled by Neceſſity, to " viſit theſe remote and inhoſpitable Re- " gions. In the mean Time, the Inhabi- " bitants of our Colonies are, like our- " ſelves, too generally given up to Views " of Gain and Pleaſure: Thus Popery ad- " vances with dreadful Strides, while " Proteſtantiſm lies immerſed in Indolence " and Sleep "*.

Leſt this ſhould be regarded as an aggravated Repreſentation; give me Leave to ſubjoyn a ſtrong Confirmation of the whole, contained in a Letter from an Officer in *North America*, directed to Mr. *Davis*, Bookſeller, in *Holborn*; and dated *December* 1758.

* Eſtimate &c. Vol. II. p. 143.

SIR,

SIR,

"I Have read two Volumes, intituled, *An Eſtimate of the Manners and Principles of the Times*; and as I think I have received Improvement by them, I offer the Author my grateful Acknowledgments. But this is not the chief Motive which leads me to trouble you with this Letter. In Vol. II. Part II. Section 4. this Writer ſeems to me to have developed this Subject with ſo much Penetration, and ſound Reaſoning, and thrown ſo alarming a Light upon it, that if it has not, or ſhould not, rouſe the Attention of his Countrymen in general, and of thoſe in particular who ſuperintend the public Welfare, it will be a melancholy Demonſtration, that he hath not coloured his Picture up to the Life. As my Abſence from my native Country for ſome Years has deprived me of the Opportunity of knowing many Facts this Writer aſſerts, though from a Credibility of his Evidence,

and

and a Variety of Circumſtances, my Faith is not a wavering one; ſo my Reſidence and Situation in this Part of the World hath enabled me to ſtrengthen the Proof of his Subject in the above Section; I mean with regard to the growth and Influence of Popery over the *North American* Indians: and it is the Knowledge of this Fact, and the very important Conſequences of it, which prevailed upon me to offer to this Author, additional Evidence to the Truth and Weight of his Reaſoning. Throughout *North America* the *Engliſh* have but one Chapel, and but one Miſſionary amongſt the Indians. The former is ſeldom opened, and the Zeal of the latter ſeems confined to his Penſion or Salary, from the Society in *London*. The *French* have many Indian Chapels, and a great Number of very able and zealous Miſſonaries. Our Indian Intereſt hath been for Years decreaſing—The *French* increaſing. Tho' on our Side the Want of a religious Attention to the Indians, or, in other Words,

Words, of a religiouſly-politic Conduct towards them, has not been the only Inſtance of our Miſconduct; yet I believe it hath been the moſt fatal Inſtance. To the religiouſly-politic Meaſures of the *French* towards the *Indians*, is the Increaſe of their Intereſt among them almoſt owing. Without a Superiority of Indian Intereſt, the *French* could neither have extended nor maintained thoſe Encroachments in this Part of the World, which occaſioned the preſent War. A conſiderable Number of the Indians are attached to the Intereſt of the *French* by the Ties of Religion only; and this to ſuch a Degree, that they are themſelves Miſſionaries amongſt other Indians. Theſe Papiſt Indians have catched the perſecuting and intolerant Spirit of Popery, and wage War againſt the *Engliſh* upon the inveterate Principles of that blood-ſhedding Perſuaſion, which is kept up and heightened by the infernal Applauſe of their Prieſts. The ſuperſtitious and diabolical Spirit of Popery, by the unrighteous

righteous Acts and indefatigable Zeal of their Miſſionaries, is extending itſelf amongſt the Indians in general, and is, I fear, too powerful for any merely political Conduct of ours towards thoſe People to reſiſt. Without a ſuperior Indian Intereſt to the *French*, the *Britiſh* Colonies, though they were environed by the ancient Wall of *China*, and their numerous Troops, may poſſibly be penetrated and ſubdued by theſe *American Taters* †; and the Event, under the Influence of *French* Ambition and Popiſh perſecuting Principles, would be infinitely more fatal. The Start Popery hath got over the Indians, and its peculiar Advantages, eſpecially with reſpect to theſe Savages, over the utmoſt Efforts of Proteſtantiſm, renders it very dubious, whether a religiouſly politic Conduct in the *Engliſh* towards thoſe People will be able to throw the Ballance of Indian Intereſt into our

† *Taters* ſignifies *Rovers.*

Sclae.

Scale. Hence a Queſtion ariſes, Whether any thing leſs than an abſolute Conqueſt of the *French* in *North America* can ſecure the *Britiſh* Dominions there? Some Papers have been tranſmitted to *England*, which may probably be offered to the Peruſal of the Public. Moſt of theſe Strictures, with ſome others, would have had Place in thoſe Papers, but the Author thought they did not come within his Plan: if Leiſure and other Circumſtances ſhould conſpire, thoſe may make a Part of ſome future Publication. But as that is at preſent a Matter of great Uncertainty, the Writer of this Letter was deſirous of contributing his Teſtimony to the particular Part of *Dr. Brown's Eſtimate* as above referred to."

I am, Sir, *&c.*

As this Gentleman hints at ſome further Publications on this important Subject, it were much to be wiſhed, that he would

he would fulfill his ſalutary Purpoſe: and if this Addreſs ſhould be ſo fortunate as to reach his Notice, whether in *Europe* or *America*, I beg Leave to call upon him, in the Name of his Country, to do this public Service; which may tend ſtill farther to open the Eyes of every *Briton*, on a Subject upon which the future Security of our *North American* Colonies, and therefore of *Great Britain* herſelf, will depend.

In the mean Time, till more enlarged Evidences may ariſe, it happens to be in my Power to corroborate this Gentleman's Obſervations, by the concurrent Teſtimony of Captain *Schomberg*, another Officer, now in *England*.

It appears, by authentic Letters, which I have ſeen in this Gentleman's Poſſeſſion, that, at the Beginning of the late War, the *French* had eſtabliſhed an able Miſſionary, Monſieur MAILLARD, in *Acadia*, with the Title of *Grand Vicar*. This Perſon, after making himſelf Maſter of the Language, and aſſimilating his Manners to

thoſe of the Natives, preached the *Roman* Catholic Faith among them: and by removing his Habitation from one Place to another, performed Maſs and adminiſtered the Sacrament to more than *ten Tribes* of *Indians*, whom by theſe Means he had gained abſolutely over to his Command. His Influence among them was ſo great, that in Reality he ſtood in the Place of his Maſter the *French* King: a Circumſtance which is ſufficiently confirmed by the following Fact; that Captain *Schomberg* (then Lieutenant in the 40th Regiment) having been ſent into *Acadia* by General *Whitmore*, and underſtanding the Language of the Country, gained Mr. *Maillard* to the Intereſts of *Great Britain*; and ſolely thro' his Influence and Authority brought over theſe numerous Tribes of Savages from being the Enemies, to be the Friends, of our Country.

From theſe inconteſtable Facts, then, it appears, what a zealous and active Enemy you have to oppoſe, in the *Papiſt Miſſionaries*,

aries, who have been long and powerfully diſperſed among the *Indian* Tribes; and who, you may depend upon it, will continue their unwearied Endeavours, to bring them over to the Principles of the *Roman* Church.

Let me now conclude with another Circumſtance of Danger, which muſt not be omitted here. Before the Commencement of the late War, the Principles and Miniſters of Popery, though *near*, yet *were not mixed* with the Colonies of *Great-Britain*. But by theTerms of Capitulation, both at *Quebec* and *Montreal*, the *Roman* Catholic Religion is tolerated in the ſeveral Settlements conquered from the Crown of *France*. The Conſequence of this *muſt be*, a *frequent Intercourſe* and *Communication* of *Proteſtants* with *Papiſts*; a Circumſtance ſo *pregnant* with *Danger*, ſuppoſing *Zeal* on the *one* Part, and *Remiſſneſs* on the *other*, that I think it were needleſs to enlarge upon it, in order to *rouze* you into *Caution*.

What, then, is the proper Part for the Inhabitants of our Colonies to act, under

Circumſtances ſo delicate and important? *Extirpation*, or even *Perſecution*, the Principles of our Excellent Religion, as well as the Humanity of our Manners, and the good Faith of our Politics, do abſolutely forbid: Nothing therefore is left for you to do, but to combat *falſe Zeal* with *Zeal which is according to Knowledge:* to be united and firm in maintaining, in communicating, in eſtabliſhing the great and eſſential Principles of Chriſtianity, throwing off *the Sin which may ſo eaſily beſet you*, that of too great Eagerneſs and unchriſtian Contention, about thoſe ſecondary and incidental Differences of Opinion which ſeem to divide you into various Sects; while you all rejoice in one common Day, which the glorious Light of the Goſpel hath ſpread over the *Britiſh* Dominions.

Theſe ſalutary, great, and glorious Purpoſes, the Eſtabliſhment of Colleges in *America* can alone tend thoroughly to effect. For in the firſt Place, the frequent Communication and Intercourſe, which this Eſtabliſhment will naturally create among Proteſtants

teſtants of every Denomination in *America*, will of Courſe tend to wear off that mutual Diſlike, which often ariſes, and is always increaſed, by that *Diſtance* and *Reſerve* which different Sects of Religion commonly maintain towards each other. By theſe Means you will often find your Principles the ſame, where you before thought they had differed: By theſe Means you will often find you have wiſhed each other well, when both Parties ſuſpected the contrary.

And laſtly, the ſtrong and powerful Eſtabliſhment of *American* Colleges can alone tend effectually to produce the ſecond great End above explained, I mean the counterworking the Deſigns of Popery, and the Civilization and Converſion of the ſavage *Indians*. While Things remain in their preſent Situation, there is no Probability that ever a ſufficient Number of able and zealous Labourers will inliſt in this diſcouraging Vineyard. Men bred up in the diſtant and alluring Climate of *Great Britain*, will never be fond of quitting their na-

tive Country, in queſt of this unknown and unprofitable Service: But when Seminaries ſhall be eſtabliſhed *on the Spot*, for this important Purpoſe; the youthful Minds, there formed to this End, will take their Bent accordingly: They will be early taught to regard it as their peculiar Province and Deſtination: hence, with due Encouragements given, they will proceed with Zeal to their appointed Taſk; and in the End, where the rank Weeds of Violence and Idolatry now abound, will plant and reap a noble Harveſt of true Religion and Virtue.

Pleaſe to accept theſe Obſervations, as a ſincere though imperfect Teſtimony of that Reſpect with which

I am, Sirs,

Your very faithful

and obedient humble Servant,

London,
April 20, 1763.

J. BROWN.

ON

ON

RELIGIOUS LIBERTY.

GAL. Chap. v. Ver. 1.

Stand faſt therefore in the Liberty wherewith Chriſt hath made us free; and be not intangled again with the Yoke of Bondage.

AS it was the Deſign of *Providence*, thro' all the ſucceſſive Periods of the *Chriſtian* Diſpenſation, to promote and eſtabliſh the Happineſs of Mankind; ſo the Conduct of Providence through all theſe ſucceſſive Periods, from the Fall of Man to the full Eſtabliſhment of *Chriſtianity*, was uniformly pointed to this one

End, however various the Means might be. The *Jewiſh Ceremonial Law*, though burthenſome, was neceſſary to keep up a *temporary Separation*; therefore alone it was that God gave his People Statutes and Ordinances which he himſelf hath told us *were not good*, but only as they ſuited the *peculiar Situation* and Infirmities of this choſen People: Choſen, not on Account of their own Merits, but ordained by Heaven to be the Miniſters of his Almighty Will. When the Deſign of God was accompliſhed in the Coming of our Saviour, and our Saviour himſelf had proclaimed the Diſſolution of the ceremonial Law; when he had declared that the Time was now come when Men ſhould no longer worſhip the Father at JERUSALEM only, but alike in all Places *ſhould worſhip him in Spirit and in Truth*; yet even then it appears that the Bigotry and Perverſeneſs of Men began to work; and the beggarly Elements of the ceremonial Law, though now aboliſhed by divine Command, were faſt rooted in their Hearts;

inſomuch that the learned Apoſtle found it neceſſary to pour out all his Eloquence on this growing Abuſe.

To this Purpoſe, chiefly, his Epiſtle to the *Galatians* is directed—*O fooliſh Galatians*, ſaith he, *who hath bewitched you?* He then proceeds to expoſtulate with them on their blind and obſtinate Adherence to the *Law*; he proves to them, that the *Law* was only the *Schoolmaſter* to bring them unto *Chriſt*; and this being done, he then exhorts them — "Stand faſt there-"fore in the Liberty wherewith God hath "made us free, and be not intangled again "with the Yoke of Bondage."

From theſe words therefore I ſhall firſt conſider the *Nature* of that *religious Liberty* wherewith Chriſt hath made us free. Secondly, I ſhall remark the *Violations* of this Liberty, which have been made in the Chriſtian Church. Thirdly, the Progreſs that has been made towards its *Reſtoration*, and laſtly, ſubjoin ſome Reflexions which may regard its *Completion*.

Firſt,

First, as to the *Nature* of that *religious Liberty* wherewith the Apoſtle declares that Chriſt hath made us free. This does evidently conſiſt in a rational Obedience to ſuch Rules and Ordinances as are found in the Goſpel. Whatever is there clearly delivered as Matter of *Faith*, or preſcribed as Matter of *Practice*, that, it is the indiſpenſable Duty of Chriſtians to *believe* and *do*.—Whatever is of doubtful Interpretation, cannot be eſſential to Man's Salvation, becauſe, if it had been ſo, God would have more clearly revealed it; and therefore, as he hath not thought fit to let us underſtand all Myſteries and all Knowledge, ſo in theſe Caſes, a modeſt Deference to the Opinion of thoſe whoſe Wiſdom we reverence, or a like Deference to the Dictates of our own Reaſon, is all that can be expected from us.—Whatever is obtruded on us under Pretence of being the Command of God, but is contrary to the general Tenor of his Word, *That* no earthly

earthly Power or Authority ought to compel us to ſubmit to.

This, in general, I ſuppoſe will be readily aſſented to: but when particular Caſes are put, and points of Controverſy ſtarted, then it is that Difficulties ariſe; and every Man being zealous to bring over others to his own Opinion, the grand Queſtion comes then to debated, *who ſhall finally decide?*—To which, one plain Anſwer will ſuffice; an Anſwer which had it been duly attended to, through the ſeveral Ages of the Chriſtian Church, had ſaved Rivers of Blood, which have been impiouſly ſhed on this Occaſion. The plain Anſwer therefore is only this, that mutual *Compulſion* is not only *vile*, but *impoſſible*; and that every man, according to that *Strength of Reaſon* which *God hath given him*, muſt *finally determine for himſelf*.

That many, on this Suppoſition, will determine erroneouſly, muſt indeed be admitted. But *that* God who knows whereof we are made, who *dwelleth in Light and*

is

is Light, — *that* GOD is not implacably ſevere, like bigoted yet fallible Man; but is ever ready, where Underſtanding is weak, to pardon Error. And though Errors may and muſt creep in, where human Judgment is deciſive upon Doubts; yet we may ſafely affirm that, in general, theſe Errors will either be of little Conſequence or ſhort Duration; ſince whatever is of eſſential Concernment, we may be ſure, God hath ſo clearly revealed, as to preclude all Doubt concerning it.

On the other Hand, if we view the Conſequences of religious Compulſion, in whatever Shape or Degree, we ſhall ſee ſuch a hideous Train of Conſequences ariſe, as might well ſtartle our Belief of Chriſtianity itſelf, could we ever be perſuaded that theſe made a Part of it.—The Principle itſelf is indeed the moſt irrational that ever entered into the Heart of Man: Becauſe it tends to deface and deſtroy that which is Man's chiefeſt Glory, the diſtinguiſhing Quality that raiſeth him above the

the Brute Creation, the very *Image* of his *Maker*, the *Rational Faculty*. If therefore the Principle of Compulſion prevail, the neceſſary Conſequence muſt be, a total Ignorance, and abject Slavery on one Hand; on the other, horrible Tyranny, and the very Madneſs of Oppreſſion. If, on the contrary, the debating Powers be nearly equal, Bloodſhed and mutual Cruelty, Devaſtation and Murder, are the natural, nay, the neceſſary Attendants. But theſe, unhappily for Chriſtianity, we ſhall behold more at large in proceeding to the 2d Head propoſed, which was, to conſider the *Violations of religious Liberty*, which have been committed in the ſeveral Periods of the Chriſtian Church.

The firſt Ages of Chriſtianity do happily ſtand clear of this Imputation: For, as yet, the divine Admonitions of Chriſt and his Apoſtles were not forgotten. The honeſt Proſelytes applied to the *Word of God*, and not to their own *Pride* and *Paſſions*, for *Information*. There they found their bleſſed

Saviour

Saviour declaring, that they ſhould *know the Truth, and the Truth ſhould make them free:* there they found the great Apoſtle of the Gentiles confirming what his Maſter taught; inſiſting, that *where the Spirit of the Lord is, there is Liberty*; and exhorting, to *ſtand faſt in that Liberty wherewith Chriſt had made them free, and not to be entangled again with the Yoke of Bondage.* — But as Power prevailed, theſe noble Principles gave Place; and the Madneſs of Opinion ſupplanted Liberty. Every the minuteſt Variation of Opinion and Belief, became the Occaſion of Altercation, of Condemnation, of Excommunication, of Anathemas, of Violence, of Priſon, and of Exile. The Diſputes between the *Arians* and their *Adverſaries* were carried on for Years, and Ages, in ſuch a Spirit of mutual Bitterneſs; ſuch unexampled Rancour, Malice, Pride, Perverſeneſs, and Obſtinacy, as became the *Ruin* of *many*, the *Reproach* to *all* who were engaged in it. Read the Hiſtory of CYRIL and NESTORIUS, on a Subject

Subject no more important than that of Words, and you will find the fifth Century almoſt wholly engaged in the Bitterneſs of Contention: The two Leaders ſtriving to out-do each other in Hatred and Uncharitableneſs; till at length the Debate was cloſed by the Baniſhment and Ruin of Him, who, of two blind and furious Zealots, was rather the more pardonable.

But now the *See* of ROME began to lay the Foundations of its *ſpiritual Tyranny*. The abſolute *Supremacy* of the *Popes* in all Matters of Doubt or Debate, began now to be inſiſted on. A ſtrange Concurrence of Circumſtances, aided by the Ignorance of the Times, eſtabliſhed that monſtrous Claim, which on its firſt Riſe was treated with the Contempt it deſerved. *Religious Liberty* had *ſickened* indeed in the *preceding Ages*; *this* was its laſt *Agony* and *Death*. That Goſpel which promiſed its Proſelytes Liberty and Peace was now wreſted from the terrified and deluded People; and Con-

fiſcations,

fiſcations, Tortures, Gibbets, Racks, and Bloodſhed, were the Means of riveting this ſpiritual Uſurpation. Ignorance, Poverty, and Wretchedneſs were the certain Fate of thoſe who ſubmitted; Torments and Death, of thoſe who dared to reſiſt. This horrible Tyranny defaced *Europe* for at leaſt ſeven hundred Years; till at length a few brave Spirits, tired out with numberleſs Oppreſſions, broke thoſe fantaſtic Chains which Bigotry and Craft had impoſed on Ignorance; and *Chriſtian Liberty* began once more to *rear her Head.*

And now, one would have thought, that the ſame Spirit of Freedom, which had in Part worked this great Event, would naturally have puſhed *religious Liberty* to its utmoſt Height. Neither Fortitude nor Honeſty were wanting; for many a brave Martyr expired at the Stake in Defence of pure Religion. Notwithſtanding this, it muſt be at once owned and lamented; that the very ſame Perſons and Churches, who had ſo nobly run the Race of Honour, unhappily

unhappily ſtopt ſhort in their full Career of Glory, ſtrangely attempting to deprive others of that religious Freedom, which they had ſo bravely exerciſed themſelves. Thus they miſerably halted between two Opinions; aſſerting their own Right of private Judgment, yet denying it to thoſe who diſſented from their Belief. The Conduct of CALVIN in this Particular is moſt notorious. While he exclaimed againſt the Perſecutions of the *Roman* Church, he himſelf perſecuted SERVETUS even to the Stake. Neither was this the mere Effect of a hot and violent Temper, inflamed by Party Zeal; but rather the deliberate Dictates, the affirmed Principles, of that *Genevan* Church, whereof he was the Founder. For thus one of its moſt applauded Doctors writes, — one who is allowed to be the beſt Explainer and Defender of its Principles; who, after having diſcuſſed this Queſtion, concerning the Right of Perſecution, with all the Art of an able Man labouring under a

bad Cauſe, concludes thus.—" Concludi-
" mus, Magiſtratum Chriſtianum poſſe
" Pœna Capitali in ſimiles Peſtes & Ho-
" minum monſtra animadvertere *." —
" We conclude therefore, that the Chri-
" ſtian Magiſtrate may puniſh ſuch Peſts
" and Monſters with Death." Now, where is the Difference between this, and the moſt bloody papal Inquiſition? If there be a Difference, it lies only with regard to the *particular Opinions* to be animadverted on: the *Papiſt* will deſtroy you for holding one Opinion; the *Calviniſt* for holding another: But the infernal *Principle* of *Perſecution* is the ſame in both.

If we come home, to the Conſideration of ſome of our own moſt eminent Reformers, we muſt be very blind or very partial, not to admit, that *they* likewiſe laboured under a *like Defect*. Many of them, amiable and honeſt and praiſeworthy in all other Reſpects, were yet wanting in the true and generous Spirit of Liberty; that noble and

* Turretine.

Chriſtian

Chriſtian Spirit, which knows the Weakneſs of Man; which knows how liable he is to Error; and thence makes Allowance for Difference of Opinion: Even one of the moſt eminent, the great CRANMER, whoſe very Weakneſs ſerved at his dying Hour only to increaſe his Glory, even he did not eſcape the Infection of the Times, but blotted his Fame by the *Perſecution* and *Death* of an *ignorant Enthuſiaſt*. What happened ſince that Time is generally known: during ſome of the ſucceeding Reigns, while a Family was on the Throne, that ſeem'd born to intail Miſeries on themſelves and *Great Britain*, Religious Liberty was again on the Decline. Perſecution for Conſcience Sake, Star-Chambers, and oppreſſive Inquiſitions, began to caſt a Gloom over the Nation; till at laſt a weak Prince, ſtrong in nothing but Bigotry and falſe Zeal, had ſoon again over-whelmed us in the Torrent of Superſtition and papal Tyranny, had not his Madneſs been oppoſed and chaſtiſed by the

brave and free Spirit of the Nation; a Spirit which at all times hath laid like a generous Seed in the Ground, ready to riſe and choak the Growths of Spiritual Oppreſſion.

And now, that Revolution which will for ever diſtinguiſh this Kingdom from all others, in the Happineſs and Glory which it beſtowed, eſtabliſhed religious as well as civil Freedom on it's proper Baſis. An *Act of Toleration* was given, religious Perſecution *diſcountenanced* by *Law*; and the Stain wiped off which had ſo long diſgraced Chriſtianity; a Stain from which Paganiſm itſelf ſtands clear. *Such*, it is evident, was the *general Senſe* of the *Nation*; but how far every *Individual*, either among the *Clergy* or *Laity*, have been *ruled* in their Conduct by this *general Senſe*, I cannot if I would, nor if I could, ſhould I be fond to determine.

Having thus given a general ſketch of the Decline, the Extinction, and the Reſtoration

ſtoration of *Religious Liberty*, I will haſten to a Concluſion, by offering a few Remarks, ſuch as may regard its Completion.

1ſt. We may, from the general Hiſtory of *Chriſtianity*, infer the natural *Proneneſs* of Mankind towards the Spirit of *Perſecution* and *Intolerance*, under a Religion which bears the Marks of a *divine Original*; in Caſe the mild and *benevolent Genius* of that Religion is *not underſtood* by its Profeſſors. The *Superiority* of ſuch a Religion over the ſeveral Modes of *Paganiſm*, give it a manifeſt Claim to *Univerſality*: For the ſeveral Modes of Paganiſm were like ſo many ſmall and glimmering Lights, ſet up in the Dark by every Nation, Tribe, or Family: *Chriſtianity* was like the *Sun* ariſing in his *Strength* and *Glory*; and therefore it ſhould ſeem natural that, at its firſt Appearance, theſe particular and inferior Lights ſhould be put out, and all Mankind rejoice in one common Day. The Proſecution of this Principle, beyond the

Limits of Charity and Reaſon, was a Source of many fatal Errors.

Another Source of the Proneneſs to Perſecution among the Chriſtian Sects themſelves, was undoubtedly the unauthorized and unwarrantable Multiplication of Opinions, Rites, and Doctrines, held eſſentially neceſſary to Salvation. Chriſtianity itſelf, as delineated in the Goſpel, is ſo beautifully ſimple in theſe Eſſentials, that, while its Purity was retained, it was hardly poſſible for the Spirit of Perſecution to ariſe from this Source. But when Opinions, Rites, and Doctrines were multiplyed ſo as from their *Nature* to be beyond the Reach of *Reaſon*, and from their *Number* beyond the Reach of *Memory*, and all theſe conſidered by their ſeveral Votaries, as being *neceſſary to Salvation*; it had been a Miracle indeed, if theſe Contentions had not ended in Anathema's, in Violence, and Blood.

Another Source of the Proneneſs to Perſecution common to Chriſtian Sects, hath been

been their forgetting the Power of early *Habits* of *Thought*, of *Opinions* inſtilled in *Infancy*. This Forgetfulneſs naturally produces two Conſequences. Firſt, with Regard to *themſelves*, it makes all Chriſtian Sects *peremptory* in the *Truth*, I had almoſt ſaid the *Infallibility*, of their own *peculiar Judgments:* and Secondly, with Reſpect to *other Sects*, it works in a Way directly contrary; for here, inſtead of the Idea of *pardonable Error*, which would naturally ariſe from conſidering that we are all weak and fallible Men, it produces the ſingle Idea of *obſtinate* and *determined Falſehood*. And ſure, I need hardly point out, how ſtrongly theſe two Effects lead the Way to the Spirit of Perſecution.

The Second Obſervation therefore, which I would lay before you is, the Neceſſity of keeping a ſtrict Guard over our Minds; leſt we ſhould relapſe into this unchriſtian Spirit, which we may have ſo happily ſhook off. We may ſee, from the Remarks now made, *how eaſily this Sin beſets*

us. And though we may, in the Closet, condemn those whose Conduct was intemperate towards the various Sects which appeared in their respective Times; yet it will require the Exertion of our best Reason, to act with Calmness and Moderation towards those which arise in our own Age and Country. For with regard to those which are past, we view them with the clear, the cool, and deliberate Eye of Reason: with regard to those which are present, we are in danger of viewing them through those deceitful Mediums of Prejudice, to which the Weakness of human Nature is most subject. The Great Point of *Prudence* as well as *Charity*, is, to treat them with *Meekness* and *Moderation*; and then, the Time will come, when those which are now present, will be no more.

Thirdly, It will be no less incumbent on us, to guard against a cold Indifference in Religion. The Danger of this ariseth not only from the Difficulty of maintaining a proper *Medium* in *Religion* as in *other*

Things; but likewiſe from the rational Principle of religious *Toleration* itſelf; which, when not kept ſteady by *ſalutary Inſtitutions*, is apt to relax the Bonds of true Religion, and to ſink into a ſupine Negligence in ſacred Things. I will therefore leave this Part of the Subject to every Man's impartial Conſideration; how far that true and manly *religious Zeal*, which is according to *Knowlege*, hath been too generally ſupplanted by the bitter Spirit of *Intolerance* on the one *Hand*; by a *Neglect*, if not a *Contempt* of *Religion*, on the other.

Fourthly, Therefore, let me in Concluſion point out to you the great Effects which would naturally ariſe from true Chriſtian Liberty, united with true Chriſtian Zeal.

Its firſt natural Effect would be, to clear our excellent Religion of thoſe few Alloys, which, in the Opinion of ſome, may ſtill remain in it. It would lead us, from hence, to a ſteady and reſolved Attention to thoſe things which are the End of all Religion,

Religion, the ſincere Practice of upright Morals, founded in the Love of God and Man. While our Attention and Zeal is turned on fruitleſs Debates concerning ſpeculative Doctrines or outward Obſervances, the Virtues of the Heart are apt to ſicken and decay. Where a religious Indifference takes Place, the ſame Effects univerſally follow. A *pious Moderation*, a *charitable Zeal*, is the only *ſolid Foundation* of *true Virtue*.

The next Effect would naturally extend to thoſe other Chriſtian Sects and Churches, who differ from us in Points of Faith and Ceremony. There is a natural Dignity and Excellence in true *Chriſtian Charity*, which diffuſeth a Kind of Glory round its Poſſeſſor, and unavoidably attracts Veneration and Eſteem. It carries in itſelf the united Forces of *Argument* and Eloquent *Perſuaſion*. Of *Argument*, becauſe it convinceth our Adverſaries, that we are poſſeſſed of that *Charity* which is the ſureſt Characteriſtic of true Religion; of Eloquent

quent *Perſuaſion*, becauſe it naturally creates Eſteem and Love. Thus other Sects are naturally compelled to confeſs, or at leaſt inwardly to approve that Excellence, in another, which they have not dared to adopt themſelves; and this inward Approbation is at leaſt the likelieſt Method to melt the ſtubborn Rigor of reluctant Bigotry; and ſoften it by Degrees into the Gentleneſs of Chriſtian Love.

But its greateſt and moſt extenſive Effect, joined with true *Chriſtian Zeal*, would be a free and powerful Communication of the glad Tidings of the Goſpel to thoſe many and diſtant Nations, who as yet ſit in Darkneſs and the Shadow of Death; a Duty which I ſhould at all Times be glad to Recommend, but particularly when we are entering on a PEACE, which throws into our Hands immenſe ſavage Nations, as the great object of Civilization; and more eſpecially at a Time when a laudable * BRIEF is on Foot (and is this

* The Brief for the Colleges of Philadelphia and New York.

Day

Day read in many of the Churches of this great City) which calls on every Chriſtian to contribute his Share to the Succeſs of that important Work:—A Brief, in which our moſt excellent Sovereign has told us, "that the greateſt Satisfaction which he "can derive from the Succeſs of his "Arms and the vaſt Extenſion of his "Dominions abroad, will be to ſee thoſe "Advantages improved for enlarging the "Sphere of PROTESTANTISM, increaſing "the Number of good Men, and bringing "barbarous Nations within the Pale of "Religion and civil Life."

Now, one of the beſt Foundations for accompliſhing theſe great Purpoſes, muſt be the Support of ſuch well-regulated Seminaries of Knowledge, as thoſe now recommended to your Benevolence, by the Royal Goodneſs and Example.—Should we only conſider this great Work of propagating Chriſtianity, and eſtabliſhing its pureſt Forms in our Colonies, merely as a Matter of civil Policy and Prudence, it might reaſonably

ſonably claim our moſt ſerious Attention.

One Part of the People ſettled there are the Deſcendents of our own Country, and Men already profeſſing the Name of Chriſtians. God forbid, then, that ever they ſhould be ſuffered to degenerate into Ignorance and Barbarity! Should ever that Event take Place, would they not grow equally Uſeleſs and Dangerous to us, as the Savages that now roam the Woods? It is by Cultivation alone, and by the Enjoyment of Religion, Liberty, and Chriſtian Knowledge, that they can ever be truly attached to Us; and be enabled thoroughly to improve the natural Productions of *that* Country for the Benefit of *This*.

As to the other Part of the Inhabitants, namely the Savage and Heathen Natives; ſurrounded as they now are with Proteſtant Colonies on the one Hand, and Popiſh ones on the other, ſo it follows in the natural Courſe of Things, and according to the Tendency of Human Nature to Civilization

vilization and Improvement, and its Proneneſs to catch the Opinions and Principles of thoſe with whom it Communicates, that theſe Savage Tribes muſt in time become Chriſtians of ſome Sort; and upon their Choice in this important Circumſtance (according as we, or the other Powers around them, are more aſſiduous) it will depend, whether they ſhall be Papiſts or Proteſtants, Friends or Foes, Allies to this Nation, or its moſt inveterate Enemies.

Our Inattention to this Truth was ſeverely felt in the Beginning of the late War: for, by ſuffering ſome of the worſt of Men to purſue the partial Intereſts of an ill-conducted Trade among them, inſtead of Converting them to good Morals and Chriſtianity, we rendered their Savage Nature ſtill more Savage, by corrupting their Manners with intoxicating Liquors; while the *French*, with a cool but hoſtile Policy, gained them over, not perhaps to *Chriſtianity*, yet at leaſt to thoſe dark and pernicious Principles of *Popery*, which

made them our moſt dangerous Neighbours. Hence they were taught to hate the Name of *Britain*, and were ready and prepared to plant their Arrows and their Hatchets in the Breaſts of our unhappy Countrymen.

But this, though mentioned firſt, is offered only as a ſecondary Motive to our Zeal in this important Taſk of planting Chriſtianity in ſavage Lands. It is the higheſt Work of Charity to endeavour to improve and meliorate Mankind; to raiſe them from Ignorance and bad Morals to the Knowledge of God and the Practice of Virtue; to introduce Mildneſs and Charity into thoſe vaſt Regions where now Violence and Cruelty reign; and from the Paths of Rapine and Murder, to guide their Feet into the Way of Peace.

We not only have the general Call of Chriſtian Charity to engage us in this, but we have a nearer and more immediate Motive to impel us, that of converting Others, as we have been converted Ourſelves.

ſelves. There was a Time when this Nation, great and civilized, and adorned as it now is, with the bleſſed Effects of Divine and Human Knowlege;—there was a Time when even this Nation lay buried in Darkneſs and Barbarity. And had not the Zeal of Chriſtian Legiſlators, inſpired by Providence, brought hither the Day-ſpring from on High to viſit Us, we had perhaps even now been over-whelmed by Savage Ignorance and Ferocity.

Freely, therefore, as we have received, freely let us give. Let not the Sacred Beam from Heaven be confined to this narrow Spot; but as it was brought hither by the generous Zeal of ancient Worthies, let us, in our Turn, ſpread the Bleſſing we have received; even to the Ends of the Earth.

We have many Advantages in this Deſign, of which former Times were deſtitute. Civilization and Chriſtianity had to work their way *here*, through many oppoſite and contending Principles. The Foundations of Religion were then but ill underſtood; and

and the rude Manners, as well as the confined Knowledge and imperfect Policy of the Times, when Chriſtianity firſt entered this Iſland, rendered its Influence long ineffectual. On the contrary, when the Chriſtian Miſſionaries ſhall go forth armed not only with Zeal, but Knowledge, and ſtrong in the generous Morals and Humane Policy of this Kingdom (both drawn from the pure Fountain of the Goſpel) the Progreſs of Civilization, Converſion, and true Knowledge, after a Foundation once laid, cannot but go on with Rapidity and Eaſe.

The preſent Time ſeems peculiarly calculated for this great End. It ſeems to be the *Æra* appointed by Divine Providence, for carrying this mighty Work into Execution. The aſtoniſhing Succeſſes of his Majeſty's Arms have diſcloſed a new and important Scene of Action, and opened unexpected Avenues into thoſe Savage Regions, for the Progreſs of Chriſtianity, and the Civilization of Mankind. And if the ſame wiſe and upright Councils, which

have lately led us with ſuch Glory through a dangerous WAR, and have at length conducted us to a happy *Peace*, ſhall ſtill continue to guide us, I ſee not what can prevent us (if we are ſo inclined) from being the Inſtruments of Heaven in ſpreading the Goſpel through Regions and Climates yet unknown.

Pleaſed and animated with this Proſpect, let us look forward into Futurity, and behold Cities riſing, Arts flouriſhing, Chriſtianity and Virtue triumphant, in thoſe Countries where Deſolation now reigns. Under this pre-conceived and happy State of Things, methinks I behold ſome grateful CHIEFTAIN of an American Tribe, riſing up ſtrong in the Spirit of Chriſtianity, and addreſſing his ſurrounding People in Words like theſe:

"Would you know, my Children, "the Means which the Divine Providence "hath uſed, in pouring ſuch Bleſſings on "us in theſe latter Days? Which of you "hath not heard of the Name of BRI-

" TAIN, an Iſland lying far off in the
" wide eaſtern Ocean? This Iſland, rouz-
" ed into Action by the Dangers that
" threatened her, and ſenſible at length
" of her Negligence and Errors, became
" great and powerful by adopting the
" Principles of Integrity and Virtue.
" Grateful for the Bleſſings ſhe had
" received, ſhe uſed not her Conqueſts
" (like other Nations) for the Ends of
" political Oppreſſion, but became the
" Friend of Mankind, and enlightened
" every Country into which her victorious
" Arms had led her. Not Avarice, but
" manly Prudence and Chriſtian Charity,
" at length induced her Sons to viſit
" theſe Climes; where they now no longer
" infect you by their Vices, but animate
" you by their Example to true Religion
" and unfeigned Virtue. She it is, that
" hath raiſed you from the Worſhip of
" Beaſts and Reptiles, Sun and Moon,
" of Stocks and Stones, to the Knowledge
" of the Living God, and your Redeemer.

" She it is, that hath reſcued you from " that Chriſtian, or rather Antichriſtian " Idolatry, which was on the Point of " over-whelming you. She it is, that " hath infuſed into your Hearts every " Chriſtian Grace, converting you from " Violence and Blood, to Meekneſs, " Purity, and Love.

" Not only you, my Friends, but Re- " gions far remote are beginning to feel " the Effects of her Beneficence. Even " the hapleſs *African*, the Slave whoſe " Bed was the Earth, the Reward of " whoſe honeſt Labour was Chains, and " Stripes, and Miſery, even he now re- " joiceth in the happy Influence of her " Labours. The rugged Spirit of his " inexorable Maſter is ſoftened by the " Commands of Chriſt. The *Negro* bleſ- " ſeth his humble Lot: no longer he " forms his wonted Wiſh, which Anguiſh " and Deſpair had dictated, of returning " after Death to his native Country; but,

" better

" better inſtructed by Chriſtianity, looks " up to God with Hope, and views his " everlaſting Inheritance with Joy, an " Houſe not made with Hands, eternal " in the Heavens!

" Happy Iſland! Happy in thy ſelf, " becauſe the appointed Means of Happi- " neſs to others! Go on in thy great, thy " *Chriſtian* Enterprize, till the remoteſt " Nations of the Earth ſhall feel and " gratefully acknowledge, the Effects of " thy Benevolence! Till every Vice of " every Climate ſhall yield to divine " Love; and *Chriſtian Charity*, like its " almighty Author, ſhall ſubdue all " Things unto itſelf! Till all the King- " doms of the World ſhall be as one " Flock under one Shepherd; and join " in that heavenly Hymn, which at the " Birth of Chriſtianity proclaimed its " great End and Purpoſe, of *Glory to God* " *in the Higheſt, and on Earth Peace,* " *Good-will towards Men!*"

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